

fall 2010/winter 2011

inSpire

Princeton Theological Seminary

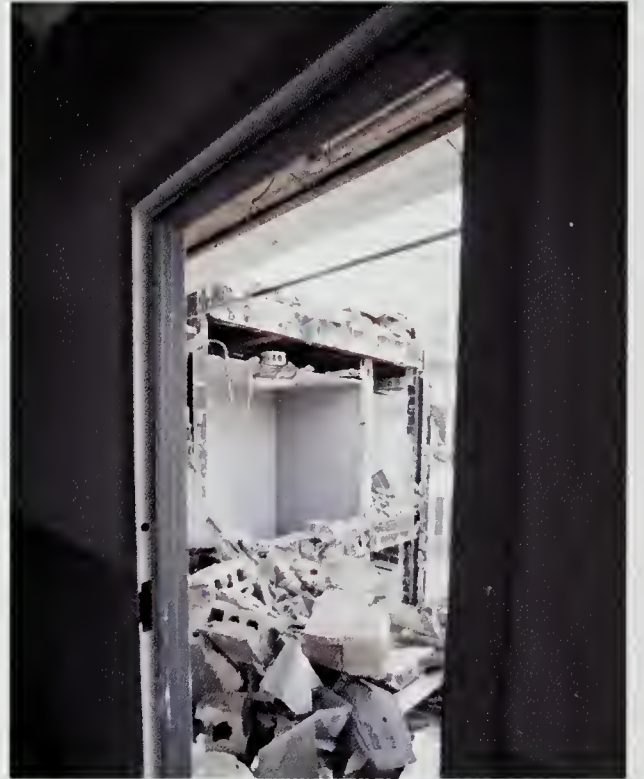
TESTAMENT
RÆCE.

TEXTS OF
FAITH,
TECHNOLOGY
OF THE
FUTURE

A New Library for a New Century

Also in This Issue

The Pedagogy of Palestine • Saluting Those Who Serve as Military Chaplains



PRINCETON IN PHOTOS

SHOVELS READY! Construction on the new library (top row, and center photo in second row) and the Charlotte Rachel Wilson housing complex is in full swing. Photographs by Kim Schmidt.

Fall 2010/Winter 2011
Volume 15
Number 1

Editor

Barbara A. Chaapel

Art Director

Kathleen Whalen

Editorial Assistant

Sarah Messner

Communications Assistant

Michelle Roemer Schoen

Staff Photographers

Becca Arrowsmith, Kim Schmidt,
Jen Strickland de Salazar, Len Turner

inSpire is a magazine for alumni/ae and friends of Princeton Theological Seminary. It is published three times a year by the Princeton Theological Seminary Office of Communications/Publications, P.O. Box 821, Princeton, NJ 08542-0803.

Telephone: 609.497.7760

Fax: 609.430.1860

Email: inspire@ptsem.edu

Web site: www.ptsem.edu/inspire/

The magazine has a circulation of approximately 20,000 and is printed by George H. Buchanan Co. in Bridgeport, NJ. Nonprofit postage paid at Bridgeport, NJ. © 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011 Princeton Theological Seminary.

All rights reserved as to text, drawings, and photographs. Republication in whole or part is prohibited. Princeton Theological Seminary, the Princeton Seminary Catalogue, and the logos of Princeton Theological Seminary are all trademarks of Princeton Theological Seminary.

Not all the views expressed in *inSpire* necessarily represent those of Princeton Theological Seminary.

On the Cover

Old tomes and a new digital notebook symbolize the access to one of the world's deepest theological collections that Princeton Seminary's new library will provide.



22 • A NEW LIBRARY FOR A NEW CENTURY

As the Seminary approaches its Bicentennial celebration in 2012, a new library with a vision of serving the church in the world rises from the ground.

BY BARBARA A. CHAAPEL

24 • ON BATTLEFIELDS, BASES, AND IN PEACETIME

Rear Admiral Margaret Grun Kibben, the first woman to become Chaplain of the U.S. Marine Corps, serves in a long line of PTS alums called as chaplains to the military.

BY ROGER SHAPIRO

30 • VOICES FROM ISRAEL/PALESTINE

A PTS travel course brings students face to face with neighbors in the Middle East.

BY BRENNAL EA NICKEL

36 • OPENING DOORS TO DIALOGUE

Alum Doug Leonard finds life for a small church by reaching out to the community it serves.

BY HEATHER ROOTE FALLER

38 • REUNION 2010—FROM GUTENBERG TO GOOGLE

A photo essay from the 2010 alumni/ae reunion gathering.

BY KIM SCHMIDT

43 • PTS WELCOMES LOREN T. STUCKENBRUCK

Princeton Seminary graduate returns to his alma mater to teach New Testament.

BY SARAH MESSNER

Departments

2 • Letters

3 • inSpire interactive

10 • On & Off Campus

44 • Class Notes

53 • Investing in Ministry

59 • In Memoriam

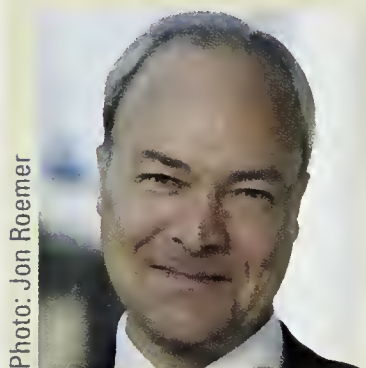
61 • End Things

LETTERS

From the President's desk

Dear Friends and Colleagues,

I visited Seoul in November 2010 to speak at a conference on Peace and Reconciliation organized by the Youngnak Church. I was specifically asked to frame my remarks in light of the work of Dr. Kyung-Chik Han, our immensely distinguished alumnus who graduated from



the Seminary in 1929 and was named our Distinguished Alumnus in 1985 for his work in the Korean church. In preparation I

read a great deal, and the more I read, the more deeply I appreciated and respected Dr. Han, who was the greatest evangelist of contemporary Korea, a public theologian who was awarded the Templeton Prize for Progress in Religion in 1992. Inevitably, too, in reading this history, I became better acquainted with the work of Dr. Samuel Austin Moffett, through whose preaching the village in which Kyung-Chik Han was born came to Christianity. I read that sometimes as he preached, Dr. Moffett would introduce himself by saying, "My Korean name is 'Mapo Samyeol,' meaning 'three joys in a hemp sack.' I am a man of joy, always joyous and happy. Why? Because I believe in God, the Creator of heaven and earth."

I told this story to Joseph Choi, one of our alumni in Seoul (Class of 1989), who was immensely kind to me. Joseph Choi explained to me the meaning of "the three joys" in traditional Korean culture. One joy is to have both parents alive and one's siblings all doing well. The second joy is to have no shame, either to God above or to human persons. And the third joy is to find

a brilliant pupil and then to teach him or her. I was struck and moved by this wise vision of human wholeness and its utterly non-materialistic values. They provide a lens through which to bring you glimpses of Princeton Theological Seminary as we begin 2011.

As I write, at the end of December, Speer Library is surrounded by a fence and its famous carved symbols have been removed from the entrance tower for safekeeping. The library seems disfigured, and I think of Samson blinded by the Philistines. The work of demolition has begun, and by the time you read this Speer Library will have been removed. To very many alums, Speer Library acted almost like a mother, and it is sad to watch her demise. A friend once dedicated a book to the "genius loci" (the spirit of the place) of Edinburgh University Library. Speer Library has indeed a character, but even as we see its demolition, we know that this parental figure will be reconstructed and have greater outreach than ever. Only this week, my colleagues in Special Collections showed me how they planned to put the catalogues of our manuscript collections online by the end of 2010. I take joy in the vitality of this "parent" and you will read more about it in the article in *inSpire*.

Our alums constantly do new and astonishing things. Margaret Grun Kibben was recently appointed a rear admiral and as chaplain of the U.S. Marine Corps. She is the first woman chaplain to hold this position. We are proud of her achievement and of her ministry. Our senior student Brenna Nickel writes movingly about her experiences in Israel/Palestine during a short-term course. You will see photographs of our 2010 alumni/ae reunion, including a focus on our Distinguished Alumna Leah Gaskin Fitchue, president of Payne Theological Seminary. And you will read about Loren Stuckenbruck, our new Dearborn Professor of New Testament,

an alumnus who had previously taught in Germany and at Durham University in England. There is a joy in feeling no shame—actually, a fair amount of what I hope is justifiable pride—in the achievements, the vision, and the ministry of our alums as in different ways each works for God's Kingdom.

The Seminary exists to teach and to form students for ministry. Among a number of publications in the last six months, members of our faculty have produced two wonderful, very different books. I refer to Kenda Creasy Dean's *Almost Christian: What the Faith of Our Teenagers Is Telling the American Church* (Oxford University Press, July 2010) and Ellen Charry's *God and the Art of Happiness* (Eerdmans, December 2010). The Seminary understands its calling as being to bring piety and learning together, that is, to write in a learned and scholarly way for the edification of the church. Kenda Dean, our professor of youth, church, and culture, names the therapeutic deism that afflicts our churches. Ellen Charry, professor of historical and systematic theology, reconnects knowledge and healing. It seems to me that both these books succeed brilliantly, and I recommend them to you. And these teachers/authors demonstrate their actualization of a third joy: how they have found outstanding pupils, captured their imaginations, and taught them.

I share these joys with you as members of our wider community, and may you be blessed with that fullness of joy that is life in Jesus Christ.

Yours sincerely,

Iain Torrance
Iain R. Torrance

Remembering the Charlotte Rachel Wilson Apartments

For decades, the Seminary provided housing for married students and families in the Charlotte Rachel Wilson (CRW) apartments, formerly known as the Princeton Windsor Apartments (PW). Today, those buildings are being replaced with new apartments for family housing that will open next fall. We asked readers: How did living in PW/CRW contribute to your experience at Princeton Seminary? We received many answers, but could not include them all, either because of space or because memories were about living in other places. All responses are in *inSpire* online.



In the spring of my senior year, a couple of wives got together after a tea they attended on the main campus. They had heard about faculty/student potlucks in the old days and decided they wanted to renew this tradition. We husbands cheered them on, thinking they would start by inviting one of the teaching assistants or junior members of the faculty. Needless to say, we were surprised to learn they had extended an invitation to Dr. and Mrs. Bruce Metzger! We were doubly horrified to learn that they actually asked the Metzgers to BRING A DISH! To our amazement, the couple accepted. On the Saturday night in question, the Metzgers appeared at the door with a wonderful salad. They sat around the living room eating dinner on their laps, and not once did Dr. Metzger speak of the New Testament or theology. Instead, the conversation centered around our families and dreams of future ministry. What gracious guests.

William R. Ripley (M.Div., 1984)

Azusa, California



I lived in CRW from 1994 until 1997, while completing my M.Div. I arrived at PTS as a single mother with a five-year-old son and eight-year-old daughter in tow. CRW and the community it provided were instrumental in my decision to attend PTS. The sense of community at CRW was crucial when I had to attend 8:00 a.m. classes in my first year, because the school bus didn't come for my children until 8:30 a.m. Thanks to friendly neighbors, there was a place to drop my kids off early. Also, the presence of other Seminary families meant I had eager babysitters in the teenagers who lived in CRW. And my daughter found a ready market for her first sole proprietorship, as she teamed up with another CRW child to start a pet-sitting service through which both girls made some pretty good spending money.

Denise Yarbrough (M.Div., 1997; D.Min., 2006)

Rochester, New York



Nancy and I and our three very young children loved our CRW apartment, especially for its community of like-minded and similarly occupied people. Nancy greatly appreciated a women's weekday Bible study, complete with free babysitters (the women themselves) and entertainment (the children, of course). But not everything was perfect. Once, our radiator sprung a massive leak and poured like a waterfall into the apartment below. Another time, as Nancy and the children were entering the apartment, our one-year-old accidentally pushed the door locked before Nancy got in. She had to go downstairs and outside, climb up the brick work and over the second-floor porch railing to enter through the unlocked (thankfully!) sliding glass door.

Mike Gorman (M.Div., 1982; Ph.D., 1989)

Baltimore, Maryland



I lived in the apartments for about six months while we searched for a permanent place to live near Princeton, where I served on the Seminary's development staff. Because we had moved from a large manse in Philadelphia, things were a little cramped; our one-year-old son shared the second bedroom with the freezer, and we didn't have to get out of bed to open the chest of drawers. But we were grateful for the experience of getting to know the married students and their families and to learn something of their lives and concerns as they navigated through Seminary life.

Jim Lacy (M.Div., 1971)

Sherwood, Oregon



There is a lovely anecdote about the Seminary's purchase of CRW. I heard the story many years after the fact, so I can't guarantee its veracity. The apartments were a garden concept project built by a developer who also owned a liquor store. When the concept failed to attract enough tenants, the developer

sold the apartments at an auction. Seminary President James McCord was the highest bidder. The developer was nervous that folks at the Seminary would frown on the purchase given his connection to the liquor industry. When he expressed his concern, the story goes, McCord told him, "I won't tell where I got them, if you don't tell how much your business picks up once my students move in."

Fred Garry (M.Div., 1993; Th.M., 1994)

Watertown, New York



I'm sure my neighbors at CRW would not speak as highly of me as I would of them. My wife and I lived at CRW just one year; I had been a single student in the dorms on the main campus during my first two years of seminary. Before that, I lived for four years in a college dorm, widely known on that campus as one of the fraternity "animal house" dorms. We were good at being loud. We kept late hours; sleeping and studying there were close to impossible until about the third and fourth watches of the night. Now, replant me in the family community of CRW, where there were children and people with real jobs. I had to re-learn how to be a good neighbor. That sleep pattern was hard to break and I wouldn't think anything of starting loud projects late at night. My wife and I bought furniture from The Salvation Army, and I worked on refinishing it on my CRW balcony. Our grace-filled neighbors gently put up with me and only occasionally reminded me of the different hours that children kept. During that year, I learned how to be a better neighbor in a community that was much different from the one I had previously called home.

Byron Brought (M.Div., 1995)

Friendship, Maryland



During my first week of classes at PTS, my son Tim was born. It was through him that I made new friends at CRW. Our neighbors in the apartment building (101 Farber) were helpful and understanding. Those neighbors

inSpire INTERACTIVE

included some folks in their eighties and nineties who were not students, but who had been living there for years, as well as a professor and several young couples. These amazing people welcomed Tim, and eventually his sister Laurel, to the neighborhood by including them in playground activities, pool parties, picnics, and just friendly, relaxed visits. My children have always been blessed by the wide variety of people in the church who have taken an interest in their lives, and it all began at CRW with great friends of all ages and backgrounds. Thanks to Bob the inventor, Sharon the librarian, Robert the brother, Clarice the professor, Ben the friend, and all the rest.

David Noble (M.Div., 1988)
New York, New York



My wife and I lived there for only a bit more than a year. We made some good friends and still have some of them with us. We shared study information, mutual concerns, and celebrations. From time to time, we would seek out a special person for support or encouragement. It was a wonderful, communal experience to be so available to one another. We shared cookouts in the small backyard. We were "parent pro-temp" to one child or another. I remember how some husband would set a good example for the rest of us by going down to start the car and warm it up for his wife before she drove off to work to help put her husband through school. As for marriage arrangements, our one-room apartment is where we ate, slept, studied, and engaged in whatever intimacy such a tiny place would permit. Each object had to serve two or three purposes for it to earn the right to remain with us. Husbands learned how to prepare dinner, shut-up and listen, fight more fairly, etc. I would do it all over again. We adopted our first "child" there, a tiny daschund, who helped us until a human child came along.

James Black (Th.M., 1964)
Jacksonville, Florida



One of the best things about doing my doctorate at PTS was living in CRW, despite the fact that the apartment was decorated in seven shades of pink. One of the best things was having a pool where my kids could play while I studied on the grass. CRW provided a healthy lifestyle for me. In addition to regular swimming, I could ride my bike to campus, weather permitting. My wife and I used to walk to the mall, but that may not have been so

healthy since the trip almost always ended in ice cream. I loved sitting on the balcony while reading for my comprehensive exams, and it was always so nice to see my wife walking down the sidewalk. It was good being with other Seminary families, too, especially for baby showers and birthdays. Sometimes living in a close-knit community can be a challenge, though. Once I gave a female student a ride home because it was raining. At least five people in the complex let my wife know about it before she could walk from the parking lot to the front door.

Craig Atwood (Ph.D., 1995)
Bethlehem, Pennsylvania



We saw the demolition of the apartments on the web site and almost cried. We had some wonderful times at PW. It was a close-knit community of married students who watched out for each other, played games, and had Bible study and prayer groups. We partied on every conceivable feast day, watched each others' children, and sometimes even ventured to the Seminary for a class. Our son was born my senior year and his first home was on Emmons Drive. On any given sunny day, a whole gaggle of us would be strolling around the complex with our babies. We are still good friends with a number of students who lived at PW, including Rick and Julie Campbell and Doug and Sheri Halverson. One memory concerns a neighbor who was not a student. The neighbor had a German shepherd and lived on the second floor above the Campbells. The owner was gone for several days and left the dog unattended, but with the door to the balcony open. I was visiting Rick and we heard the dog barking above us. After a few minutes, we saw the dog leap off the second floor balcony. The dog landed on the front lawn, got up, did his "business," and then ran away. One year, Tim Stevens and I decided we were going to brew our own beer. We did everything right, bottled our brew, and stored it in the basement. Several weeks later one of the maintenance people came knocking on our door, wanting to know if I knew anything about the "mess" in the basement. I went down to discover that virtually all our bottles of home brew had exploded. CRW was a wonderful community of people who loved and respected each other. We have never lived in such a community again, and I suppose that is why tears came to our eyes when we saw the demolition. You can tear down the buildings but you can never erase the wonderful memories.

Jack Norrie (M.Div., 1979)
Flourtown, Pennsylvania



The appliances in CRW were old. The ovens would try to blow up when you had to light them with a match. When they finally replaced ours, we asked, after they had wrestled the new oven up the stairs, how they would get the old one down. "Just throw it off the balcony," they said. And they did! Our neighbors below thought a bomb had exploded on the front lawn.

Bruce Kochsmeier (M.Div., 1985)
Carson City, Nevada



My wife and I lived at CRW twice, once when I was a student, and again when Lisa enrolled. We were without children both times, but really enjoyed interacting with the children of our neighbors. When we lived on Loetscher Place, we referred to the toy-littered yard between the two facing buildings as "the playpen." The location was great for walking. My wife worked at the Barnes & Noble (taking full advantage of the employee discount). I wouldn't have made it through seminary if not for the running/walking trail on the canal to burn off stress. One drawback—both times—was sharing a single washer and dryer with seven families, four of which had kids! CRW will always hold a special place for us as our first home. We spent five of our first seven years of marriage there, and remain grateful to PTS for making that possible.

Ryan Kraus (M.Div., 1998); Lisa Kraus (M.Div., 2002)
Waymart, Pennsylvania



My most distinctive memory is of my neighbor's beloved dog, Hamlet. He greeted me when I first moved in, and then always kept us up-to-date on the goings on. In fact, there's a poem dedicated to Hamlet of Emmons Drive at: http://project1.caryacademy.org/echoes/03-04/billy_collins/samplepoemscollins.htm. He always made a joyful noise before God.

Catherine Evans Knott (M.Div., 2005)
Oban, Argyll, Scotland



I moved into CRW with three boys—high school, middle school, and upper elementary school ages—1,200 miles away from Miami, Florida, the only home they had ever known. They were older than many children in the apartments, and completely without reference points on how to navigate such a strange

inSpire INTERACTIVE

environment, where everything is unfamiliar: architecture, climate, school, friends, home. CRW's lobby bulletin boards, just inside the glass doors, became the chosen portal for our middle son to break into the social scene. Ever the entrepreneur, he put up flyers advertizing his services as a babysitter, complete with Red Cross certification. He soon had more customers than he could take.

Beth Goss (M.Div., 2000)
Arlington, Virginia



I loved living in CRW. We only needed one car because there was a bus. I stayed fit in the pool and through exercise classes in the center. I studied for my comps there, and got my food there through the food co-op. I saw my classmates frequently, which moderated some of the competitiveness of the program. And when my parents visited, they treated us to lunch at the Greek diner!

Linda Mercadante (Ph.D., 1986)
Columbus, Ohio



In a word, CRW was the best part of my PTS experience. PTS is an excellent institution where my faith was stretched, encouraged, and strengthened. From its outstanding professors to its challenging material, it prepared me for the pastorate like few seminaries would. However, looking back, the highlight, without question, was my experience as a resident of CRW. Living alongside other married students, getting to know their families, caring for each other's children, truly living life together, was the most formative component of my ministry preparation. Each year, I get together with a group of my Seminary colleagues. We encourage each other in our ministries, ask tough questions, and have fun. We learned to do that at CRW. I wish everyone's experience at PTS could be as positive, and I hope and pray the new married student housing will facilitate that for many. But please, no pink bathrooms!

Don Coleman (M.Div., 2007)
Delaware, Ohio



One of the best things about living in CRW was the awesome Frisbee golf course I designed with Brian Boughter, Kent Winters-Hazelton, and several others. It started outside of 310 Emmons Drive, and wound its way through the entire complex. Attending classes and doing homework were certainly

distractions from our Frisbee golf play, but we still managed to play almost every day, including major tournaments at the start and conclusion of each semester. Between 1982 and 1985, our errant shots knocked limbs off trees, wreaked havoc on flowerbeds, dented car doors, smacked unsuspecting pedestrians, and irritated neighbors. And there are approximately 274 Frisbees still residing on various rooftops and in assorted storm drains around CRW.

Rick Boyer (M.Div., 1985)
Southampton, New York



We moved into CRW my senior year, after a year of living in the old, unrenovated Tennent Hall. We were in the last building at CRW to have non-Seminary residents, including a grumpy woman who was always at war with the postman, and who tore down any notices the Seminary posted. The Seminary had new thermal windows installed; our apartment was the contractor's test run. When the contractor finished, I could reach my hand through the hole in the wall and open the door from the outside. The Seminary's managers were not amused. I found the community life markedly different and more isolated than the main campus dorms or the Tennent campus. Nonetheless, we have good friends from those days, and remember them well.

David Roquemore (M.Div., 1983)
Camp Hill, Pennsylvania



My wife, Becky, and I had our first apartment at PW. We lived on what we called "Emmons End" because our apartment building was next to a dead end on the cul-de-sac with nothing but open fields past us. The Seminary had established deacons groups, including some for married students at PW. Our group included five or six couples from two adjacent apartment buildings. It provided future ministry examples as we prayed, studied scripture, and played together. It was a wonderful experience.

John Nelsen (M.Div., 1979; D.Min., 1990)
El Paso, Texas



"I need a dog," my wife announced one day. "You realize I'm graduating in a year, right?" I said. "I need a dog," she repeated, undaunted. And that is how we moved from Tennent Hall to CRW. We adopted a beagle (Jerry) from a local rescue, and then another (Sadie) before the

year was out. The four of us drove from New Jersey to Florida to start my first call in 1998. Sadie lived until 2009, and we still talk about that first night they met each other. Sadie ran around our apartment for about thirty minutes, including jumping on all of the furniture and standing on the kitchen table. The day of my Hebrew midterm, I came back to find that Jerry had (for the first time ever) gotten into the trash can and covered our entire floor with its contents. Ah, good times.

TJ Luoma (M.Div., 1998)
Gallipolis, Ohio



My sister and brother-in-law lived in CRW during my first year in seminary, while I was still single, living in Brown. CRW was where I ate Sunday dinners and met for Bible study with married women. It was where I sublet the summer I met my future husband, and we walked around and around the CRW block the night we had our DTR, or "define the relationship," talk. CRW was where I moved when we were married during my last year in seminary. We left to do ministry for three years before coming back for my husband's Ph.D. We came back with our ten-month-old son Caleb, who grew up in CRW. We just moved last summer, as Caleb was about to turn four. CRW has been very special to my family and me.

Carolyn Browning Helsel (M.Div., 2004; Th.M., 2010)
Atlanta, Georgia



I arrived with my family at the CRW apartments in August 1987; the swimming pool closed a few weeks after our arrival. I was fortunate enough to get work study as a monitor for the community/study building at the far end of the complex. This provided me with a bit of income and a place to study all at the same time. I remember walking across the old bridge beyond the study center, right by the golf course and then being able to hike the path on the opposite side of the creek all the way into town. For married students, these apartments were great. While I felt a bit removed from campus life, I found dear friends in the apartments; my best friend lived right across from me on Emmons Drive. I just saw him after twenty years. It was safe for the kids, (and there were many of them) and truly was home for three years of my life.

Doug Madden (M.Div., 1990)
Bath, New York

inSpire INTERACTIVE



We spent three great years living in an apartment on Farber Road. Community life at CRW was a highlight of our Seminary experience. During those years, CRW students contracted an old yellow school bus to drive us to and from campus. Every Monday evening, a group of women (students and spouses) met in each other's homes to visit while we worked on stitchery projects. Group dinners and get-togethers were frequent and fun. The first winter, we discovered the apartment was warmer after an ice layer formed inside the old sliding glass door. By our senior year, the windows and sliding door had been replaced and the apartment was well sealed, but the patio was still a great extra refrigerator. Cross-country skiing from our apartment down the path onto the golf course was a delightful bonus after snowstorms. When the community center was built, we enjoyed a student-led exercise class several evenings a week. We hope the new apartments are a place of "welcome home" to new students and families for many years to come.

Dwayne Brown (M.Div., 1985); Victoria Brown (M.A. 1985)

Roseburg, Oregon



Sheryl and I were married in May 1987 and moved into a first-floor apartment on Loestcher Place, next to the infamously zany family of Chuck Rush. Additional tenants included colonies of ornery ants, not to mention cockroaches! One night, we invited some neighbors over for a dinner of chicken parmesan. When I went to sprinkle on the particles of cheese, however, the top layer of the dish began to quiver. Then, as we watched in horror, small, mysteriously coated antennae rose to the surface. We had no time and no money to waste. Realizing the ants had stowed away in the can of parmesan, I convinced Sheryl to pick out a few bodies and stick the casserole in the oven at 450 degrees. Mmmm, good!

C. Scott Kinder-Pyle (M.Div., 1988)

Spokane, Washington



I lived in the dorms for three years as a student and then at CRW for two years as a seminarian's spouse. While the dorms provided a rich experience of meeting new people, CRW provided a real-world experience of creating Christian community. I was

privileged to watch and listen as children squealed while playing in leaves, new babies were cooed over, and friends broke bread together. Prayers were offered, books shared, sports played, and cookies baked, as future leaders of Christ's church grew together. I know God better because of my seminary experience in the classroom; yet, I praise God more joyfully because of the years spent in community at CRW.

Meagan Cracraft Hess (M.Div., 2008)

Seminole, Florida



I wasn't married while in seminary but had friends who were, and I was renewed visiting their space near the woods. We loved laughing, playing on the vast lawns, picnics, and cookouts. Plus, the proximity to the golf course was always an added bonus.

Carl Hilton-VanOsdall (M.Div., 1995)

Barre, Vermont



There was something healthier about raising children in an atmosphere poor in material assets and rich in academic discourse. I have an image of a mix of dads who were M.Div. or doctoral students, pushing our kids on swings, drinking beer, and discussing something historical with enthusiasm and wit. You got to know people from babysitting in the co-op, organizing a farmer's market, or planning a book trade. We were part of a diverse group that met every so often for sharing and prayer. We had one child, who routinely disappeared to work with the maintenance crew. They would call or just walk him back over on their way to cut the grass. You had a real sense that we were all in this together, tied by a commitment to learning and spirituality. My grandchildren have much more and yet much less. It was a great, unanticipated gift.

Chuck Rush (Ph.D., 1991)

Summit, New Jersey



Living at Princeton Windsor, we shared a small town experience, meeting outside in good weather, walking together, sharing meals—and some great parties! After living in Hodge Hall, the apartments felt luxurious with their open views of the golf course through all seasons, a pool, and tennis courts to enjoy in good weather. Forsythia bloomed in the spring, and many of us planted vegetable gardens so we could eat well on small incomes. We

had play groups for the children, and the new mothers were an amazing support. No child, or mother, had to deal with any difficulty alone. The people we met in classes and in the cafeteria on campus became more than passing acquaintances; they became our village. We shared a common experience, and our time together was richer for it. We knew when neighbors were under pressure for jobs, internships, or dissertations, and people would step in to help with children, to house sit plants, to bring over food, or just to sit and talk. On campus, there was a kind of community during the day. At Princeton Windsor, the community lived and interacted 24/7. We all knew the feeling of staying in each other's apartments, making sure the children were safe, while parents took a break or traveled home for an emergency. Princeton Windsor gave us all a chance to put our love into action. We needed each other and we were there for each other. It was an experience of love in action.

Lynette Danylchuk (M.A., 1971)

San Mateo, California



My wife and I arrived at the Princeton Windsor Apartments late one Friday night in the fall of 1971. We knew no one. I unloaded the twenty-four-foot U-Haul by myself. For hours, I climbed up into the truck, dragged things to the back, climbed down out of the truck bed, and then carried or dragged the item up the sidewalk and then up the stairway to our second-floor apartment. Finally around midnight, I was dragging my last load to the back of the truck. Exhausted from climbing into and out of the truck over and over, I saw something. There, unseen by me, was a nice pull out ramp that could have made the furniture unloading considerably easier. Fortunately, that was not an omen of things to come. We made many wonderful friends, and loved living there.

Jim Garlow (Th.M., 1972)

San Diego, California



My wife, Genie, and I lived in the old Princeton Windsor Apartments from 1974 to 1977 and had a one-month-old child when we moved in. Walking the block with the stroller was a daily, joyful routine, a great chance to meet other students, and, in the summer, to buy Kool-Aid from various children's stands. The pool was right across the street, so we swam and sunned each summer while endlessly flipping through, first, Greek and,

inSpire INTERACTIVE

then, Hebrew vocabulary flash cards. Some of the best memories are of walking through the woods along the canal, running for miles on the golf course, and working our little patch of garden vegetables.

Paul Watermulder (M.Div., 1977)
Burlingame, California



While living at 103 Farber Road from 1981 to 1983 and at 109 Farber Road from 1984 to 1985, I appreciated having normal, non-church, non-seminary neighbors in addition to sharing the building with classmates. Each building had eight apartments. When my wife and I lived at 103, PTS students and their families lived in five of the apartments. Commercial tenants, some with young children, lived in the other three. While living at CRW left me somewhat isolated from the campus life of most single students, I felt like I lived in more of a real-world environment. Some non-PTS tenants and their children became good friends. We had a large, open field across the street from the apartments. Residents used it to play with their children and dogs, throw Frisbees, practice chip shots, and play touch football. We also planted small gardens and buried dead pets along the tree line. I often walked to campus in the morning. I crossed the Raritan Canal, made my way through a wooded path, and meandered across an expansive open space at the Institute for Advanced Study. As I walked through the institute's often-dew-drenched or frost-covered lawn, I found inspiration in thinking that Albert Einstein once walked the same grounds. The journey was a great way to enjoy fresh air, get the blood pumping, and prepare for a day of classes.

John Edward Harris (M.Div., 1985)
Ridgewood, New York



Our three children, who ranged from newborn to age eight during our time at CRW, grew up believing there should always be a playground and friends you can get to without having to cross any streets.

Barb Hedges-Goettl (non-graduating M.Div. candidate); Len Hedges-Goettl (M.Div., 1989)
Kenosha, Wisconsin



I will never forget that hot August day in 1994, arriving at the Charlotte Rachel Wilson Apartments—310 Emmons Drive #5b. The rental truck was full and we were tired. As

we began moving furniture in, a neighbor, Colin Winchester, came down and asked if we needed some help. Skeptical, I said we did have a lot of stuff and it was just us. "Let me call some people," he said. Thirty minutes later, there were dozens of people moving our things into our new home and welcoming us into the community. Spouses brought over food and seminarians shared insight into classes and professors. My son John would be born in 1996, during the worst winter in decades, while we lived in our tiny, one bedroom apartment adjacent to the golf course. It was a magical time in an amazing community of idealists and faithful families.

Philip D. King (M.Div., 1997)
Oak Harbor, Washington



I had two notable experiences at Princeton Windsor during my senior year of 1974–1975. Carole and I had just completed a swim in the PW pool when a kind gentleman approached us and gave us a freshly caught blue fish of about two feet long. It was the whole fish, and Carole made some fine meals with it. The other occasion is when flowers were delivered to my front door for the funeral of Don Van Dyke. I was never so glad for a mistaken identity. Carole and I had a great year at PW.

Don Van Dyke (M.Div., 1975)
Lake City, Michigan



We were residents of the Princeton Windsor Apartments shortly after they were first acquired by PTS. When we first lived there, I was the Seminary's assistant dean of field education and a graduate student. Later, after I became director of admissions, we continued living in the apartments. The Seminary's president and dean both invited us to move into these "new" apartments specifically so there would be a staff presence. I reflect on this past history because I think that mix of students, staff, and a smattering of faculty was important to the personal and social dynamic of the apartments. It allowed students to interact with faculty/staff "up close and personal." And, it allowed those same staff/faculty members to know a broad group of students, and their families, on an informal, personal basis. I hope in the restructuring of these apartments such a balance of occupancy can be resumed (or continued).

David Tomlinson (M.Div., 1965; Th.M., 1967)
Pasadena, California



In our very first moment of seminary life, we were invited to a beer and barbeque party with our CRW neighbors. From the moment our neighbors helped us unload the U-Haul before classes began, to the moment they helped load the U-Haul after graduation, our years living with dear friends and classmates at CRW were about compassion, support, and love. In an institution that can occasionally get its feet stuck in the swamp of theory, CRW life was the faith lived out: neighbor loving neighbor, sharing food, drink, and life with dear friends and new acquaintances alike.

Matthew Schultz (M.Div./M.A., 2005)
Princeton, New Jersey



We lived at CRW from 1965 to 1969. We had moved from Rhode Island with two small children, and I was changing careers from being a social worker, while my wife was a psychiatric nurse. The apartment let us be part of a faith community. I remember our next-door neighbor, David Tomlinson, who was the director of admissions, asking me to join him in ministry at the Fourth Presbyterian Church in Trenton, which we eventually closed. What a way to start a career as a minister. I also worked on campus as the assistant to the assistant to the president, arranging for the annual career conferences. We finally graduated in 1969 with a third child who had just been born. Living there was a highlight of our time at Princeton.

Bob Butziger (M.Div., 1969)
Los Gatos, California



PTS became home for me within a short time. The deep Christian fellowship, friendship, and love that characterize this community are contagious and indelible. I thoroughly enjoyed our Christian fellowship during Becky Montgomery's birthday party, our Hebrew study group with Sarah Watermulder, and our football games every Wednesday in the open spaces. We experienced the universal church in miniature: people from various races, tongues, and nations. I greatly appreciate your insight and professionalism in the aesthetic design of the CRW buildings and environment—serene and secure, thus, conducive for study and human development.

Ngwana Aboseh (Th.M., 2008)
Kumba, Cameroon

inSpire INTERACTIVE



I distinctly remember my wife yelling from the bathroom, “There are at least five shades of pink in this bathroom” (tiles, sink, tub, toilet, and countertop). Then there were the metal kitchen cupboards, cleverly disguised with wood grain contact paper. But hey, it was cheap, and within a few short weeks we felt as though we were long-time CRW residents. I think, because all of us were in the same boat, we found instant friends in the previous-year residents who welcomed us with a meal, helped move furniture, and empathized with our realization of the “modern” amenities of CRW. I remember looking down on the parking lot delightfully observing the sights and sounds of eight to ten children playing harmoniously on bikes and scooters and jumping ropes. Then I prayed, “Oh God, help them. They’re all doomed to become PKs.”

Keith C. Kerber (M.Div., 1996)
Phoenix, Arizona



After a six-day marathon from Los Angeles, my wife and I parked our old Toyota station wagon on Wheeler Way and were promptly greeted by another Californian before we started unloading. That evening, the deacons for our two adjoining buildings had a barbeque on the lawn. Three years later, after many group Bible studies, parties, trips to New York, and swapping mold stories, Jean and I were treated to a farewell party where we auctioned off all our used furniture for pennies. The auction included our infamous “Picasso couch,” a ten-foot monstrosity rumored to be inspired by the intriguing artist. We are still in touch with seven families from those glorious years.

Doug Kelly (M.Div., 1986)
Carlsbad, California



CRW was the cornerstone of our Seminary experience. Rather, I should say the people who formed our community of friends and colleagues were the foundation of our growth and learning. Krista, my wife, and I absorbed wisdom and life experience from conversations around the communal grills, picnic tables, and food. My education would have been profoundly impoverished without the support, reflection, and challenge of those friendships. The location, layout, and even the limitations of CRW contributed to this robust sense of belonging. I still often take the time to praise God that we lived so closely with so many

thoughtful Christian families. CRW was far from perfect, but the relationships that it fostered enriched my seminary career as much as any other single aspect of my three years at PTS.

Dan Carter (M.Div., 2008)
Hamilton, Ohio



Our arrival to CRW came at a time of great transition for my family. We were home from the U.S. Army and had been overseas. Along came summer Greek and immersion into seminary life. Two things, which we have heard no longer exist, served as great supporters of our transition. First, we spent a great deal of time at the pool and tennis courts. Playing with upper class seminarians while studying Greek provided many bonds, as well as tips on succeeding in our upcoming adventure. Second, underneath the mall that stands there now was our garden. The rules declared you could have as big a garden as you could maintain. We joined our fellow gardeners in growing, eating, and freezing for later use, food from a huge garden with high chicken wire fences for fear of the local animals. These two experiences gave Linda and me an easier transition.

Tom Malek-Jones (M.Div., 1983)
Upper Montclair, New Jersey



My wife and I heard about the Seminary’s purchase of the apartment complex shortly before our arrival on campus, late in the summer of 1966. When I enrolled as a transferring middler, we lived on the second floor of a building on what was then Ninianne Boulevard. There, we brought home our first born in 1967. Neighbors on the street were classmates Bob and Nancy McGruther and Don and Linda Mairs, who also produced children while there. A vivid image is of Dr. Geddes Hanson, then a robust junior faculty member and neighbor, walking his dainty Siamese cat on a leash. For us family men with children, the apartments were a blessed alternative to Hodge Hall, which had been the Seminary’s only alternative for married housing.

John Muntz (M.Div., 1968)
Knoxville, Tennessee



CRW was central to my experience at Princeton Seminary. Just a few months after arriving from Ireland in the fall of 2000, I met my future wife, Hannah, while she was visiting from Canada. Two years later, we married and

made CRW our first home together. We now live in Scotland with our four-year-old son Rowan, but we have many fond memories of our time at CRW.

Glenn Chestnutt (M.Div., 2003; Th.M., 2004)
Gourock, Scotland



Where else could one find Bart Ehrman sitting by the pool reading Greek? Or my neighbor, Gary, who spoke conversational by night and taught Hebrew by day? The bus ride from CRW to the main campus always took “Academia Avenue”—with seats filled with people weighed down not only with theological ponderings, but books! Some of the many blessings of CRW included the study center, the fellowship of families, and the joy of my second child entering the world in Trenton and having a fellow CRW resident, Cindy, as one of the delivery nurses. It was temporary living with permanent memories.

Ed Brandt (M.Div., 1985)
Arlington, Virginia



My family and I lived at CRW from fall 1988 until spring 1992. Two sons came with us to Princeton during my work in the Old Testament Ph.D. program and my youngest was born there. The children loved the playground, the pool, and the close proximity to other children. My wife and I made friends with other parents/students. The closeness made it possible for me to easily visit colleagues to work on assignments and projects. Friendships began and were deepened there. We were part of a weekly prayer and support group, and a monthly potluck fellowship. I can only wish that the new buildings and grounds foster the kind of fellowship and mutual support that we experienced.

Douglas B. Miller (Ph.D., 1996)
Hillsboro, Kansas



“So this is where you live,” said the mother of the girl selling cookies. She pointed at the Russian Blue cat that made our apartment home after what must have been a debauched and vagabond life. When we returned after Christmas in 1983, “Tom” was waiting at our door with a look that asked, “Where have you been?” We assumed he was confused, given the uniformity of apartments, but the hour was late and the night frigid; he was hungry, and we were a soft touch. All we could offer was

inSpire INTERACTIVE

rancid baloney and a towel on the floor, but this was enough, it seemed, for him to adopt us permanently. We surmised our friend was led to us after repenting and beseeching the Lord for a more settled life in the complex. Providence smiled on "Thomas Sweet," whose former identity we learned when someone scolded him: "Sooty, you're a bad cat!"

Keith Cogburn (M.Div., 1987)
Milwaukee, Wisconsin



My days at Princeton Windsor were delightful, and bring back many great memories. The apartments were clean, comfortable, and economical. My wife and our children loved living there, and were extremely happy to move into the brand new apartment after living in very cramped quarters elsewhere. During the summer months when I finished working on my dissertation at the library, I would meet my wife and children at the pool. There, I would often eat a picnic lunch, play with my son and daughter, and often play tennis.

Robert H. Stein (Ph.D., 1968)
Lino Lakes, Minnesota



While I was an M.Div. student from 1991 to 1993, PTS provided a beautiful CRW apartment for my son and me. I was a single parent raising my nine-year-old son Michael. The joy of acceptance at the Seminary was juxtaposed with facing the unknown—of traveling to a place where I had not lived before and yet was ready to embrace. I did not have to worry about a place to live as I journeyed from Texas to New Jersey. Balancing the challenges of raising a child and attending the Seminary were met with the peace of having a strong foundation, both theologically and personally. The CRW home was our family's center for worshipping, studying, and entertaining friends.

Deirdre D. McClain (non-graduating M.Div. candidate, 1993)
Philadelphia, Pennsylvania



The Association of Black Seminarians (ABS) was a wonderful cultural and academic support system while studying theology at PTS from 1975 to 1978. Through ABS-invited guest speakers, black students acquired knowledge in liberation and black theology. ABS coordinated a Christmas event and spring picnic, which included the children, black faculty and their spouses, and ABS

members. Princeton Windsor provided married students with a spacious family environment just a few miles from the campus. The ABS married students living at PW were faced with a dilemma. We needed to coordinate our Saturday family responsibilities for childcare and household errands while still remaining in the PW area. We also wanted to continue the theological discourse from classroom lectures, small group practicums, fieldwork, and internships. Our dilemma was resolved by deciding to gather monthly for breakfast and theological discussions at a PW apartment. Our three-hour breakfast fellowships rotated among the homes of five ABS families and continued from November through May from 1975 until 1978. The ABS breakfast fellowship provided our families with a memorable, nurturing community while living at PW.

Florence Ridley (M.Div., 1978)
Somerset, New Jersey



It was 1970 through 1973: the Tewells, Dennises, Debenports, Hansons, Mulders, Spencers, Grubels, and my family were living within shouting and dog-walking distance of one another across the courtyard at 308–310 Emmons Drive. It was instant community. Blair Monie, our resident lifeguard, regularly collected our daughter Larra, who believed she could breathe under water, from sitting on the bottom of the pool. Larra's fourth and fifth birthday parties were ones none of us will ever forget (she was the only child present). That courtyard, pool, tennis courts, and the interactions there, formed the basis of the phrase "lifelong friendships" in the Seminary's mission statement. The housing was wonderful. One of my mentors, Dr. Jack Meister, used to ruminate: "The students at Princeton Windsor are living in better housing than they will experience in their first or second manse." Time and too many three-year-resident families coming and going have taken their toll on the buildings. But the friendships remain. May the new housing complex bring the same blessings!

Fred R. Anderson (M.Div., 1973; D.Min., 1981)
New York, New York



I have four memories of the apartments. First, looking out from our balcony in the spring to see our four-year-old daughter well up in the branches in one of the trees between the buildings. Second, our first kim-chee (hot "canned" cabbage), after my wife made friends

with a Korean couple in the next building. Third, meeting the couple next door. He was a graduate of Williams College and gave me a view of East Coast living since I grew up in California and worked in the Midwest. Fourth, the tight budget. A congregation helped us find some beds and chairs, but we never did get a table and chairs for the dining nook. We ate most meals on the floor (with two small children); one night was a total loss when I stood up too quickly, hit my head on the hanging lamp, and shattered its bulb.

Rich Carter (non-graduating M.Div. candidate, 1979)
St. Paul, Minnesota



We lived in the building near the community center, by the wooded canal area. Memories include hearing herds of deer running through the woods. We lived directly underneath the complex manager and his wife. Their weekend parties, with music and dancing reverberating through the wooden parquet floors, made it hard to sleep in preparation for a long drive to a church near the Jersey shore for field education. It was hard to complain to the head honcho! There were great neighbors and friends. Next door was Jim, a librarian who was a college roommate of the famed Mr. Rogers. Trying to study in the apartment while caring for a toddler daughter forces you to become very creative, which included cooperative arrangements with fellow student parents.

Ronald G. Sherck (M.Div., 1986)
Union City, Indiana



To newlyweds who had just moved from the West Coast, CRW (which was filled with newlyweds like ourselves, including three couples with our exact anniversary) provided a community of support that was essential to our new life together in a new place. Among our happiest memories are the daily volleyball games on summer evenings. Never formally planned, the spontaneous games brought together the range of people living at CRW—younger and older, from every stage of every degree program, and, despite disproportionate representation of those of us from California, included people from around the U.S., and beyond. While I've lost track of many who played, others remain among my closest friends nearly twenty years later.

Jim Bennett (M.Div., 1993)
San Jose, California

on&off CAMPUS

Alumni/ae Council Names New Regional Representatives

Three new regional representatives were named to the Seminary's Alumni/ae Association Executive Council (AAEC) in September, giving the group eleven active members. The council represents all 10,961 alumni/ae, as it strengthens the identity with, and builds support for, the Seminary, acts as a liaison between the Seminary and all alumni/ae, and builds a sense of community among graduates.

New council members are **Margaret Grun Kibben** (M.Div., 1986; Th.M., 2002) representing Washington DC, Maryland, and eastern Pennsylvania; **Charles "Chip" Hardwick** (M.Div., 1999; Ph.D., 2007) representing Illinois, Iowa, Minnesota, Missouri, and Wisconsin; and **Nigel Robb**, (Th.M., 1979) representing Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont, and all international alumni/ae. The council consists of thirteen regional representatives and two at-large members.

Kibben was recently promoted to chaplain of the Marine Corps (see story on page 24). She lives in Washington DC, and has been a chaplain in the navy for almost twenty-five years. Hardwick lives in Bloomington, Illinois, and serves with three other PTS graduates at the Second Presbyterian Church there. Robb lives in Edinburgh,

Scotland, where he works for the Church of Scotland as the team leader for faith expressions of the Mission and Discipleship Council.

All three volunteered to serve on the AAEC because they are grateful for what the Seminary gave them.

"I love what God has done to me, and through me, while I was here as a student. I'm grateful for the chance to give back for all God has given me through the Seminary," said Hardwick. Similarly, Robb said, "I give back because of the gifts PTS gave me as a student. It's good to be part of an organization that looks out for the future." Kibben said, "I was always well prepared because of the foundation I got at Princeton. I'm looking forward to helping to perpetuate the foundation of what PTS does."



Margaret Grun Kibben



Chip Hardwick



Nigel Robb

Theology Today Partners with New Publisher

Theology Today, the quarterly journal of Christian theology founded by PTS in 1944, has a new publishing agreement with SAGE, a leading international academic and professional publisher for academic and educational markets based in London, England. *Theology Today* is published as part of the Theology and Religious Studies journal portfolio and will be available electronically through SAGE Journals online.

Commenting on the new publishing agreement, PTS's president Iain Torrance said, "How journals are published has changed dramatically in the last five years. SAGE is an innovative

leader in journal publishing, and its electronic bundling and cross-referencing of *Theology Today* along with other journals will provide immensely greater international access."

Theology Today and Westminster John Knox Press have mutually concluded their publishing agreement. The first issue of the journal published by SAGE will be the April 2011 issue.

Torrance appointed Gordon Mikoski, the Seminary's assistant professor of Christian education, as the new editor of *Theology Today*, effective September 1, 2010, at the conclusion of the five-year editorial term of James F. Kay, PTS's academic dean and Joe R. Engle Professor of Homiletics and Liturgics.

John Hayes Returns to PTS to Discuss the Old Testament with Colleagues

John Hayes, the Franklin N. Parker Professor of Old Testament Emeritus at Emory University's Candler School of Theology, and a PTS alumnus, made his first visit back to campus last May to talk about the Bible with PTS's Biblical Studies faculty.

Hayes graduated from PTS in 1960 with a Bachelor of Divinity degree and received his Doctor of Philosophy degree in 1964. His is a long and prolific career as a historian of ancient Israel and an interpreter of the Old

Testament. He has written numerous books in biblical studies, including *Understanding the Psalms* and *Introduction to the Bible*. He also wrote *If You Don't Like the Possum, Enjoy the Sweet Potatoes: Some Principles for Travel Along the Road of Life* (Pickwick, 2010).

Born seventh of eight children to an Alabama sharecropper, Hayes said "there were advantages to being dirt poor: when the Depression hit, we never knew it occurred!" After graduating from Samford University, Hayes studied at Edinburgh on a Fulbright scholarship before coming to

Princeton. About his area of study, Hayes quipped, "I went into Old Testament because of the money." A professor had alerted Hayes that nobody was writing the Old Testament thesis, which offered a \$1,000 award. "It sounded good to me," Hayes said, "so I did it."

The Biblical Studies Department was glad to welcome a colleague and teacher back, and listen to Hayes's humorous anecdotes about seminary life in the 1960s.



John Hayes

Photo: Kim Schmidt

SCHOOL OF CHRISTIAN VOCATION AND MISSION IN FULL SWING

The Inaugural Institute for Faith and Public Life: Building a Theological and Ethical Framework for Engaging the Public

The 2010 Institute for Faith and Public Life sought to “empower pastors and lay leaders to do justice, love mercy, and walk humbly.” Sponsored by PTS’s School of Christian Vocation and Mission (formerly Continuing Education), the conference featured a diverse group of pastors, scholars, community activists, and leaders in the non-profit world. Participants chose between a range of plenary sessions over a three-day period, during which time they discussed what it meant to “do justice, love mercy, and walk humbly” from an integrated theological and ethical framework.

The Reverend Dr. Serene Jones (president, Union Theological Seminary) preached at the opening worship. Plenary speakers included the Reverend Dr. John M. Perkins (founder, the Christian Community Development Association), who lectured on

“Empowering Leaders and Congregations for Community Development.” The Reverend Dr. Ron Sider (author of *Rich Christians in an Age of Hunger*) addressed “The Challenges and Promises of Engaging U.S. in Politics,” while the Reverend Dr. Gary Dorrien (Union Theological Seminary) considered “Social Ethics for Social Justice: Rethinking Economic Democracy.” The Reverend Dr. Peter G. Heltzel (New York Theological Seminary) lectured on “The Politics of Love: The Promise of Prophetic Evangelicals in the Obama Era,” and the Reverend Dr. Raymond Rivera (founder and CEO, the Latino Pastoral Action Center) presided over the closing worship service.

Workshops included “Martin Luther King as a Model for Public Engagement,” “Christians and Immigration,” “Sexual Justice in the Public Square,” “Tolerance and Forbearance: Rethinking Christian Attitudes Toward Difference” (led by PTS professor Dr. John Bowlin), “Developing Holistic Ministries,” and “Church and the Environment.”

Coming this summer at the SCVM!

The Institute of Theology

Monday, July 18 through Friday, July 22
“Perspectives on Vocation for the 21st Century”

The Joe R. Engle Institute of Preaching

Sunday, July 24 through Friday, July 29
For preachers in their first two to eight years of ministry

The Institute of Worship and the Kemp Church Music Symposium

Sunday, July 24 through Thursday, July 28
A collaborative approach to worship for preachers, church musicians, and worship leaders
Held on the campuses of Princeton Theological Seminary and Westminster Choir College

Visit www.ptsem.edu/cvm or call 609.497.7990 for more information about topics and leaders, or to register.

Convocation and Dedication Launch SCVM

After seventy years of service to clergy, church leaders, alumni/ae, and current Seminary students, Princeton Theological Seminary’s Center of Continuing Education was repurposed and renamed this past fall, becoming the School of Christian Vocation and Mission (SCVM).

Designed to help people apply theological, ethical, and biblical study to today’s church and world, the school was dedicated with a convocation, “Church, Seminary, and People: Vocation and Mission,” on October 19.

“Princeton Seminary’s continuing education program has a strong and valued heritage,” said Charles Kalmbach, SCVM’s

director. “The new name reflects our renewed commitment to being a lifelong partner and support for pastors and lay leaders in increasingly challenging times.”

Convocation speakers included distinguished scholars and noted church leaders Craig R. Dykstra (M.Div., 1973; Ph.D., 1978), senior vice president for religion at Lilly Endowment Inc.; Barbara G. Wheeler, director of the Center for the Study of Theological Education at Auburn Theological Seminary in New York City; and Ernest Kimmel, retired stated clerk of the Presbytery of New Brunswick.

In addition, PTS president Iain Torrance moderated a panel discussion that included PTS professor Cleo LaRue and the Reverend Gabriel Salguero, director of the Seminary’s Hispanic Leadership Program.

During her comments, Wheeler commended the school for its efforts and programs. “Religious leaders need to know a lot. They need to help an instant-message culture. That takes knowledge of theology. But they also need to know science, technology, and more,” she said. She encouraged the school to develop programs that support spiritual renewal. “You need to resist the temptation to provide educational snacks. Provide these leaders with real learning.”

To Wheeler’s point, SCVM offers many programs that support the formation and renewal of pastors and lay leaders—pro-viding them with the tools, insight, and guidance to help lift up the lives of their congregants, along with the broader community around them.

Read about the school and its many programs at www.ptsem.edu/cvm. That web page also has links to view the convocation addresses and panel discussion.

on&off CAMPUS

The Struggle Against Slavery

BY WILLIAM BOER

In 2007 the Reverend Noelle Damico, the coordinator of the Presbyterian Church (USA)'s Campaign for Fair Food and a Princeton Seminary alumna (M.Div., 1991, Th.M., 1993), wrote an article for *inSpire* detailing the struggles of the Coalition of Immokalee Workers (CIW) and the Campaign for Fair Food to ensure fair wages and working conditions for Florida tomato pickers. When Damico wrote, the CIW had established an agreement with Taco Bell's parent company. Since then they've also formed agreements with McDonald's, Burger King, Whole Foods, and a number of other companies in the supermarket industry.

However, the CIW has been fighting against more than unfair wages. They've also been part of the fight against slavery. That's not an exaggeration. Real slavery is occurring in modern-day America. There are cases of farmworkers being held against their will and forced to work under the threat of violence.

As part of their efforts against slavery, the CIW created the Florida Modern-Day Slavery Museum, a traveling museum designed to educate visitors about slavery in Florida. On July 30 the museum, overseen by Damico during a visit to Princeton, set up in front of Nassau Presbyterian Church, just a short distance from the Seminary, where the volunteers were staying. Exhibits showed the history of slavery in Florida, focusing on ways that it has survived since the Civil War. The centerpiece of the museum was a cargo truck that is a replica of a truck used to enslave workers in an event that came to light after some of the workers escaped and the case was prosecuted by the U.S. Department of Justice (*US v. Navarette*, 2008).

Photographs, news articles, and evidence from the case displayed on the walls of the truck detail the terrible events. The Navarette brothers, who claimed to be bringing willing workers to the fields of tomato growers, were in fact locking their workers in a cargo truck at night, and sometimes threatening or attacking them.



One of the Coalition of Immokalee members who accompanied the museum on its tour



Noelle Damico (left) explains the museum's mission to a visitor.

Photo: Kim Schmidt

There is one thing in the museum truck that is not part of any exhibit: a portable air conditioner. Even on a nice day with the doors wide open, air conditioning was needed to keep the truck comfortable for the visitors. The conditions faced by the workers, locked in a similar truck with nothing resembling a bathroom, must have been truly unimaginable.

While the Navarette brothers were brought to justice, the reality is that this is no isolated incident. In the past decade the CIW has helped prosecute five more cases

of slavery, and there are many other suspected cases that never go to trial because victims are afraid to testify.

Damico believes that the CIW's efforts bring a new hope to the fight. "We've developed a working and implemented model for fighting slavery," she said. "The CIW's code of conduct is created, implemented, and enforced by the workers." When she speaks of the model having been implemented, she refers to the aftermath of the Navarette case, where growers who had those slaves working in their fields lost many of their buyers.

The CIW's code of conduct is given weight by the agreements that the CIW has formed with various companies during its campaigns for fair wages. These companies have agreed not to buy from growers that have benefited from slavery. When cases like the Navarette case are prosecuted, it is impossible to prove that the growers were aware of the slavery, leaving them able to benefit from it without fear of consequences. The CIW's code of conduct changes that, as growers who have benefitted from slavery will now lose sales to major buyers. Now there are big financial consequences to using slave labor.

It's a start, but there is much work yet to be done. The good news is that both knowledge about the issue and the number of companies working with the CIW is growing. Find more information, including ways that you can help, at www.ciw-online.org. Read Damico's *inSpire* article at www.ptsem.edu/PUBLICATIONS/inspire/11.2/feature1.php.

William Boer, a senior at Arcadia University in Philadelphia, Pennsylvania, worked this past summer as an intern in the Office of Communications/Publications.



The Florida Modern-Day Slavery Museum parked at Nassau Presbyterian Church in Princeton

Photo: Kim Schmidt

Photo: Kim Schmidt

Drama Alive at PTS in *The Caucasian Chalk Circle*

**"Terrible is the temptation to do good."
—The Story Teller in *The Caucasian Chalk Circle***

The Department of Speech Communication in Ministry staged four performances of Bertolt Brecht's *The Caucasian Chalk Circle* in April. Set in fictional "Grusinia" (modeled after Georgia in the Caucasus region), the play examines the lives and motives of two protagonists: Grusha, an impoverished servant who adopts an abandoned child and raises it as her own; and a wily judge, Azdak, whose scales of justice tend to weigh more heavily on the side of the poor. The lives of these two intersect at the culmination of the play, when the noble woman who abandoned her son returns to claim him, and Grusha must stand trial before Azdak, whose ruling will decide the rightful mother of the child.

One of the most influential writers of the twentieth century, Brecht escaped Nazi Germany in 1933. According to director Robert Lanchester, "Brecht's plays transcend politics and explore universal issues of human import. *The Caucasian Chalk Circle* demonstrates how goodness and justice operate in a fractured world." Lanchester, the Seminary's assistant in speech, adapted the play for the stage. The play featured an original score by alumnus Michael Hegeman



Photo: Kim Schmidt

Cast members perform for the Seminary community in Scheide Hall.

(M.Div., 1996; Th.M., 1998; Ph.D., 2006), and a cast and crew of nearly fifty seminarians

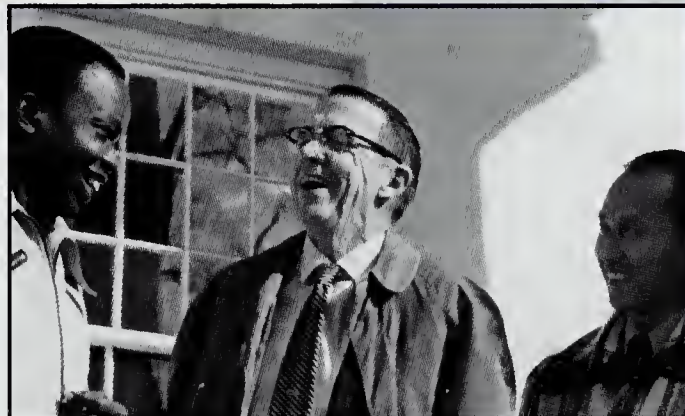
The Caucasian Chalk Circle was the seventeenth play produced by the Department of Speech Communication in Ministry. Lanchester selected the work for its "strong message and large cast," in addition to its theme of adoption. "The act of adoption can be stronger than the bonds of blood, which is important to me both theologically and personally." According to Lanchester, participating in dramatic performances "helps seminarians develop their speech and increases confidence in public speaking."

Beloved Professor Cullen Story Honored

Horizons in Biblical Theology devoted its spring 2009 issue (Volume 31, Number 2) to a tribute to Dr. Cullen Story, beloved New Testament professor at Princeton Seminary. The volume contains Story's last, unpublished essay, on Isaiah and the suffering servant, as well as four essays written by former students of Dr. Story's and one written by Story's son Lyle. The volume also provides an introductory summary of Story's life and academic contributions at Princeton, a photograph of him in the classroom, and a comprehensive bibliography of his publications.

Story, who died in November 2008, taught at Princeton Seminary from 1961 until his retirement in 1985. Generations of Princeton students learned New Testament Greek from him, and benefited from his deeply pastoral presence as their teacher.

One such student, David Moessner (M.Div., 1975) who teaches at Dubuque Theological Seminary, wrote the



Dr. Story shares a moment with students.

introduction to the volume and an essay on the "kenotic hymn" in Philippians 2. "I know that former Princeton students will enjoy reliving some of their fond memories of Dr. Story's teaching and his pastoral presence on campus," Moessner said. "As far as I know, this is the only collection that honors this great teacher of the church, the only *Festschrift* dedicated to him."

Access *Horizons in Biblical Theology* at www.brill.nl/hbth. Click on "Go to Online Edition." You can subscribe to the online service, purchase individual articles in Volume 31, or purchase the whole volume (two issues) for \$70.

Faculty Publications

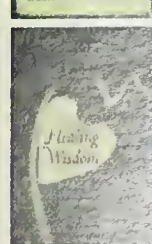
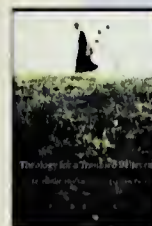
Diogenes Allen has written *Theology for a Troubled Believer: An Introduction to the Christian Faith* (Westminster John Knox Press).

Donald Capps has cowritten *You've Got to Be Kidding!: How Jokes Can Help You Reckon* (Wiley-Blackwell, September 2009).

James Charlesworth has coedited *Jewish and Christian Scriptures: The Function of "Canonical" and "Non-Canonical" Religious Texts* (Continuum, July 2010).

Ellen Charry has written *God and the Art of Happiness* (Wm. B. Eerdmans Publishing Company, November 2010).

Deborah van Deusen Hunsinger has coedited and contributed to *Healing Wisdom: Depth Psychology and the Pastoral Ministry* (Wm. B. Eerdmans Publishing Company, 2010).



on&off CAMPUS

Lord Sacks Receives 2010 Kuyper Prize

Lord Jonathan Sacks, Chief Rabbi of the United Hebrew Congregations of the Commonwealth, received the 2010 Abraham Kuyper Prize for Excellence in Reformed Theology and Public Life, the twelfth time the annual prize has been awarded. As leader of the largest synagogue in the United Kingdom, and chief rabbi of the mainstream British Orthodox synagogues, Sacks has encouraged "mutual respect, responsibility, and remembrance in public life." Educated at Cambridge, Oxford, and King's College London, Sacks received his rabbinic ordination from the London School of Jewish Studies, and Etz Chaim Yeshiva. He received the Jerusalem Prize in 1995 for his contribution to diaspora Jewish life, and was knighted by Her Majesty The Queen in 2005. He was made a Life Peer and took his seat in the House of Lords in October 2009, where he sits on the cross benches as Baron Sacks of Aldgate in the City of London.

Sacks's lecture, "Covenant and Hope in Civil Society," addressed the importance of sustaining a culture of hope, in which the Jewish understanding of covenant plays

The 2011 Abraham Kuyper Prize will be awarded to Marilynne Robinson, author of *Gilead* (2005 Pulitzer Prize for Fiction). The Kuyper Conference, "Calvinism and Culture," will take place on April 14–16, 2011. Robinson will deliver the Kuyper Prize Lecture to open the conference on April 14. For more, go to <http://libweb.ptsem.edu>.

a central role, against a culture of tragedy or easy optimism. According to Sacks, the Bible reflects an understanding that "the social contract creates a state, whereas the social covenant creates a society." Two thousand years ago, the Jewish people lost their social contract with the fall of Jerusalem. But the Sinai covenant established between God and Israel in Exodus 19 remained, holding them together as families and communities across geographic and linguistic barriers. "If you ever doubted the power of ideas, just think of this: without the idea of covenant, the Jewish people would have ceased to exist after the Roman conquest."

This understanding of social covenant has dwindled in the West. Yet contractually based state and market systems that rely on competition have not solved the relational problems of civil society. "If all we can think about is the state and market, and we can't think in covenantal terms...then families

will fracture, communities will atrophy, and society itself will fragment—which is what has been happening for the last fifty years in Europe," Sacks said. "Of the three systems that dominate the West—politics, the free market, and technology—not one can answer the three great questions: Who am I? Why am I here? How then shall I live?" Civil society, on the other hand, can respond to these questions, making it the "natural habitat" of hope, which is "born in families, sustained in communities, told in narratives, and expressed in prayer."

Abraham Kuyper (1837–1920) was a prominent and controversial figure in the Calvinist renaissance at the turn of the twentieth century in The Netherlands. The Kuyper Prize is awarded each year through the gift of Dr. Rimmer and Mrs. Ruth de Vries to a scholar or community leader who has contributed to the development of Reformed theology, particularly as it bears on matters of public life.

Hughes Old Completes Monumental Series on the History of Preaching

With the appearance last summer of the seventh and final volume, *Our Own Time*, of his *The Reading and Preaching of the Scriptures in the Worship of the Christian Church*, Hughes Oliphant Old, Class of 1958, completed a monument to scholarship unrivaled in American intellectual history. Old wrote the seven volumes and 4,400 pages in the series over a period of ten years.

"This history of preaching covers virtually every Christian tradition and continent down to the present," said PTS academic dean James Kay. "It is an unprecedented accomplishment."

"While English-language histories of preaching scarcely leave Britain and America once they reach the Puritans, Old's

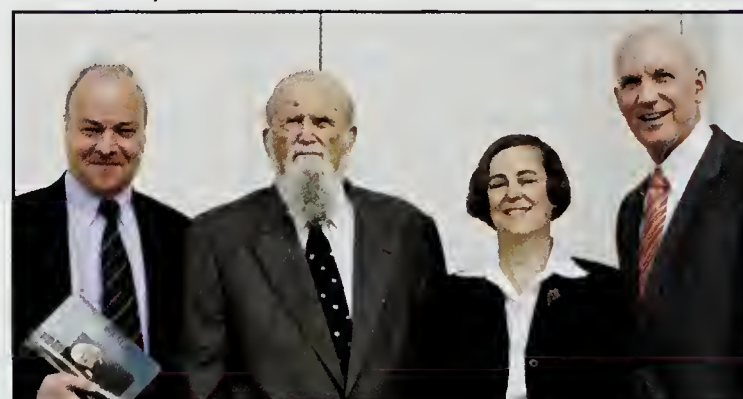
ranges widely—from colonial preaching in Mexico to revolutionary preaching in Romania at the time of the overthrow of Communism; from the preaching in Chinese house churches to the sermons of Archbishop Romero. Thanks to these volumes, the reader receives a whole new sense of preaching as an indelible church practice making a difference in every part of the world."

Old earned a doctorate in theology from the University of Neuchatel in Switzerland.

On returning to the United States as the pastor of Faith Presbyterian Church in West Lafayette, Indiana, he distinguished himself as the author of scholarly books on worship, including the popular introductory text *Worship: Reformed according to Scripture*, still widely used today. A longtime member

of the Center of Theological Inquiry in Princeton, he taught courses in the history of worship at Princeton Seminary from 1998 to 2003 before joining the faculty of Erskine Theological Seminary in South Carolina. There he is currently the John H. Leith Professor of Reformed Worship and dean of the Institute of Reformed Worship.

Old was honored with a Lifetime Achievement Award for Liturgics at the Calvin Commemoration in Geneva in July 2009.



President Torrance, Hughes Old, Mary Old, and Jim Kay

Congreguémonos: Hispanic Laity and Clergy Convene

Hispanic leaders convened at PTS in May for *Congreguémonos*, an annual conference sponsored by the School of Christian Vocation and Mission. The theme, “Ministering to the Hispanic Church in a Changing Context,” featured a lecture by PTS alumnus the Reverend Doctor Samuel Pagán (Th.M., 1997) and a worship service by piano virtuoso Adlan Cruz. Gabriel Salguero, director of the Hispanic Leadership Program at PTS, called *Congreguémonos* “Princeton Seminary’s broadest gathering of Hispanic laity and clergy. Every year we come together to learn, fellowship, and celebrate the Latina/o church’s contribution to U.S. Christianity.”

Pagán’s lecture explored his reading of *Don Quixote* and the Psalms with an eye toward the novel’s 21st-century applications. “People in the church need to have a sense of vision and dreams, purpose and direction,” he said, just as Don Quixote experienced. “Once you discover your vision and mission, you’re on the right track—you can dream the impossible dream with God.”

In addition to being an author, professor, and former president of the Evangelical Seminary in Puerto Rico, Pagán is an ordained minister (Disciples of Christ)



Dr. Samuel Pagán, far right, with conference participants.

Photo: Kim Schmidt

and currently serves as a professor of Old Testament studies at Dar al-Kalima College in Bethlehem, Palestine. His wife, Dr. Nohemí Pagán, is also a professor at the college. They moved to Bethlehem in 2009 because they felt called to contribute to the peace process in the Middle East.

The gathering also featured a plenary addressing the Latina/o context at PTS from the perspective of three PTS leaders: Victor Aloyo (director of multicultural relations), Joanne Rodríguez (director of the Hispanic Theological Initiative), and Salguero. Another panel highlighted the experience of four local pastors—Carlos Rivera, Luis Espinosa, Karen Hernandez-Granzen, and Salguero—whose churches, according to Aloyo, are “examples of congregations trying to be relevant to the circumstances of today’s Latina/o community.”

PTS Students Honored

Adam Hearlson, a Ph.D. candidate in homiletics at Princeton Seminary from Newport Beach, California, was one of two students in the United States awarded the “Make a Difference! Doctoral Studies Award” given annually to members of the United Church of Christ engaged in a program of study that prepares them to teach at seminary upon completion of their degree.

Five Princeton Seminary students have been awarded national fellowships by The Fund for Theological Education (FTE), whose mission is to “call and cultivate a new generation of leaders to serve the church and world.”

Master of Divinity students **Jeremiah I. Chester** from West Palm Beach, Florida, **Richard A. DeVries** from Nashville, Tennessee, and **Nicholas A. Johnson** from Irvington, New Jersey, were each awarded a 2010 FTE Congregational Fellowship. **Daniel J. Stulac**, a Master of Divinity student from St. Louis, Missouri, received a 2010 FTE Ministry Fellowship.

Xavier D. Pickett, a PTS doctoral student from Atlanta, Georgia, received a 2010 FTE Doctoral Fellowship.

A Snapshot of the Student Body

This year’s student body comes from 41 states, 2 territories, Puerto Rico, Washington DC, and 23 countries. The entering junior class of Master of Divinity students has 125 members selected from a pool of 350 applicants. This class includes 78 men and 47 women; 48 students are Presbyterians.

Among new students across all programs, there are 21 international students from 13 countries: Botswana, Canada, Egypt, France, Germany, India, Latvia, Liberia, Malaysia, Myanmar, Russia, South Korea, and Switzerland.

2010–2011 Student Body

Enrollment by Degree Program	Total	Men	Women	Presbyterian
Master of Divinity	378	233	145	171
Master of Arts	19	6	13	9
Master of Arts (TS)	2	1	1	0
Master of Theology	30	26	4	11
Ph.D.	109	62	47	23
Doctor of Ministry	12	8	4	2
Special Students	5	2	3	1
Total	555	338	217	217

on&off CAMPUS

Faculty and Staff Accolades

John Bowlin is a 2010–2011 Henry Luce III Theology Fellow. His research project is titled "Counting Virtues: The Difference That Transcendence Makes."

In October, **Bowlin** and **Ellen Charry** participated in a discussion among Pursuit of Happiness Project scholars about the views of happiness in Christian, Jewish, Buddhist, and Muslim traditions.



John Bowlin and Ellen Charry

The event was at Emory University's Center for the Study of Law and Religion.

James H. Charlesworth was interviewed by the Religion News Service about his book *The Good and Evil Serpent: How a Universal Symbol Became Christianized*. He was also featured on a BBC 4 radio interview on the Dead Sea Scrolls. Last August, he was awarded the Samaritan Medal for Peace and Humanitarian Achievement



James Charlesworth (right), pictured with fellow Samaritan Medal of Peace recipients Emanuel Tov (left) and the High Priest Yossef ben Av-Hisda

on Mount Gerizim in Israel, by the Samaritan Israelite People led by the High Priest Aaron b. Ab-Hisda and the Samaritan Medal Foundation

based in Holon and Washington DC. In November, **Charlesworth** spoke at the thirteenth annual Bible and Archaeology Fest, in Atlanta, Georgia.

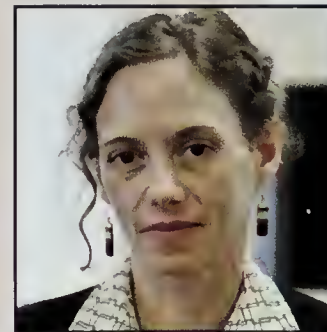
Nancy Duff participated in a conference in October on "Religious Values and Life Experiences" at the United Methodist Church at Milltown, New Jersey.

In October, **Robert Dykstra** was the featured speaker at Northwest Arkansas Clinical Pastoral Education Institute's Pastoral Care Seminar in Springdale, Arkansas.

Abigail Rian Evans spoke last January at Nassau Presbyterian Church in Princeton on "Double Honor to Our Elders: The Church Responds to the Graying of Congregations."

Heidi Gehman, director of academic administration, was selected for the ATS Women in Leadership Seminar, which met in October in

Pittsburgh, Pennsylvania. She prepared for the seminar by placing third in her age group in the Hartford Half-Marathon on October 9, with a time of 1:34:43!



Heidi Gehman

Last February, **Darrell Guder** delivered the keynote address during "Living Letters for a New World: A Conference on Living the Gospel" sponsored by the Presbytery of Tres Rios and hosted by the First Presbyterian Church in Midland, Texas.

George Hunsinger spoke in October in Seattle, Washington, at both Town Hall Seattle and at Plymouth Church on "Unfinished Business: Ending U.S. Torture Forever." Hunsinger was also honored as the 2010 recipient of the Union of Evangelical Churches in Germany's Karl Barth Prize. The jury cited his "interpretation of Barth's theology and the political testimony that resulted from it, as well as his achievements as a teacher of theology in the full sense of the word." The award also cited Hunsinger's decades of effective defense of human rights and his warnings against the resolution of political conflicts through military means.

Jeremy Hutton spoke in October on "The Pre-Exilic Levites and the Israelite Monarchy in Cross-Cultural Perspective" at the University of Texas College of Liberal Arts in Austin.

In July, **Cleo LaRue** was the guest lecturer/preacher for the Lillian H.K. Lim Distinguished Preaching Series at Baptist Theological Seminary in Singapore. The series is named in honor of the first woman president of Asia Baptist Graduate Theological Seminary, a consortium of nine schools located throughout Asia. He was the first African American to be invited to participate in the three-day conference.



Cleo LaRue in Singapore

Last summer, **Luke Powery** received a Summer Research Fellowship from the Wabash Center for Teaching and Learning in Theology and Religion. In July, he was the evening preacher at Whitworth University's thirty-fifth annual Institute of Ministry. He is a visiting fellow at Yale Divinity School in 2010–2011.

In October, **Katharine Doob Sakenfeld** delivered the 29th Annual Newell Lecture in Biblical Studies at Anderson University School of Theology. Her topic was "Gender Issues in Bible Translation." She discussed issues arising from cross-cultural interpretations as seen in her book *Just Wives?* **Bruce Metzger**, New Testament professor emeritus at PTS, and now deceased, was the first Newell lecturer in 1982, followed by **Patrick Miller**, Old Testament theology professor emeritus, in 2001.

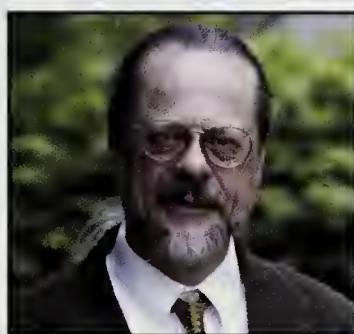
In October, **Max Stackhouse** was a featured speaker at The Independent Institute in Washington DC. The event focused on "Economic Religion versus Environmental Religion in America."

John Stewart was the guest speaker in July at Leland Community United Methodist Church in Leland, Michigan.

In February 2010, **Wentzel van Huyssteen** was invited to the University of Toronto for two special events celebrating his work. At both of these events, organized by the Institute of the History and Philosophy of Science and the Affiliation of Theological Schools at the University of Toronto, he presented keynote papers.

In 2009, **van Huyssteen** was appointed to the Broader Social Impacts Committee of the Smithsonian's National Museum of Natural History in Washington DC. This board of advisors focuses on improving public communication and dialogue, especially potential responses by diverse faith communities, to the Smithsonian's forthcoming new Human Origins exhibit.

Richard Fox Young edited a *Festschrift* titled *India and the Indianness of Christianity: Essays on Understanding—Historical, Theological, and Bibliographical* (Wm. B. Eerdmans Publishing Company, 2009). Selected as one of "Fifteen Outstanding Books of 2009 for Mission Studies" by the *International*



Richard Fox Young

Fifty-Year PTS Connection

In August, The Colloquium for Biblical Research held a meeting at Princeton Seminary, at which **J.J.M. Roberts**, William Henry Green Professor of Old Testament History of Religions Emeritus, and **Choon-Leong Seow**, Henry Snyder Gehman Professor of Old Testament Language and Literature, respectively read papers on Isaiah 28 and on the speeches of Elihu in Job. The colloquium has an intimate connection with the Seminary, since two of its founding members nearly fifty years ago were **Roberts** and **Patrick Miller**, Charles T. Haley Professor of Old Testament Theology Emeritus.

Bulletin of Missionary Research, it honors noted missiologist Robert Eric Frykenberg. Last March, **Young** organized a four-week adult education forum at Pennington Presbyterian Church in Pennington, New Jersey, focusing on Christianity in China and Chinese Christianity in America, with fellow PTS professor **Dennis Olson**, Joseph Tse-Hei Lee, professor of history at Pace University in New York, and Christie Chow and Kai-Li Chiu, doctoral students in religion and society at PTS.



Dennis Olson

Trenton Psychiatric Hospital Celebrates Thirty Years of Field Education

Last March Trenton Psychiatric Hospital (TPH), a state mental health facility with approximately 400 adult patients, celebrated thirty years of clinical training for seminary students. Many Princeton Seminary students did their field education at TPH, under the supervision of Dwight Sweezy, director of pastoral services, and alumni/ae of the TPH field

education program were invited to return for a celebration that included worship, a tour, and a lecture. Wally Fletcher (M.Div., 1974), director of The Dialogue Center for Counseling and Consulting at the Presbyterian Church on the Mall in Plymouth Meeting, Pennsylvania, spoke on "The Role of Spirituality in Mental Health Care: The Passionate Conversation between Professor Freud and Pastor Oscar Pfister and Its Legacy."

"TPH is one of the many excellent sites in our field education program," said

PTS Director of Field Education Deborah Davis. "For thirty years our students have faithfully served the TPH residents, people who live on the margin of our society, with enthusiasm and humility. The learning and healing have been reciprocal as PTS students and TPH residents have found encouragement and wisdom in the caring relationships that have developed between them. The fine pastoral and theological supervision given by Dwight Sweezy and Mary Jane Inman have made TPH a much sought after field education site."

Faculty Promotions

PTS Professors **Ellen Charry**, **Cleophus LaRue**, and **Bruce McCormack** were installed into their new positions on October 19 during the Seminary community's morning worship service in Miller Chapel.

Charry is now the Margaret W. Harmon Professor of Historical and Systematic Theology. She has been a faculty member since 1997.

LaRue is now the Francis Landey Professor of Homiletics. He joined the faculty in 1996.

McCormack, PTS's Charles Hodge Professor of Systematic Theology, was appointed to the Hodge Chair in June 2008, and

assumed the position in July 2009. He joined the faculty in 1991, and has been a part of the Seminary community much longer, having earned his Ph.D. from PTS.

In May, the Board of Trustees also promoted **Kenda Creasy Dean** to professor of youth, church, and culture, and named **James F. Kay**, the Joe R. Engle Professor of Homiletics and Liturgics, as the Seminary's new academic dean.



Bruce McCormack

on&off CAMPUS

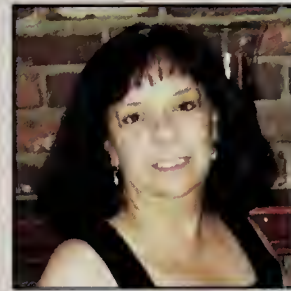
Five New Trustees Elected

Princeton Seminary has elected five new members to its Board of Trustees. For the first time in the Seminary's history, two of the new trustees, Darrell Armstrong and Sang Chang, are not members of the Presbyterian Church (USA).

According to President Iain Torrance, "The change reflects the Seminary's long-standing 'outward-looking' vision. We took into account the fact that today half our alums are not in the Presbyterian Church (USA) as a way of providing influence space to very distinguished graduates who are not Presbyterian," he said. "This is a way of both celebrating the diversity among our graduates and a way of maintaining our solid historic continuity with the Presbyterian Church (USA)."

The new trustees are:

- **Darrell Armstrong**, PTS Class of 1999, pastor of Shiloh Baptist Church in Trenton, New Jersey
- **Paul A. Branstad**, president and CEO of Safeharbor Advisors in Chicago, Illinois
- **Sang Chang**, PTS Class of 1977, president emerita of Ewha Womans University in Seoul, South Korea, and the first woman appointed prime minister-designate of South Korea
- **Ruth Santana-Grace**, PTS Class of 1994, executive presbyter of San Gabriel Presbytery in Azusa, California, and
- **Richard Kannwischer**, PTS Class of 1998, pastor of St. Andrew's Presbyterian Church in Newport Beach, California. He was elected as an alumni/ae trustee in the Class of 2013 by his fellow alumni/ae.



Clockwise from top left: Darrell Armstrong, Ruth Santana-Grace, Richard Kannwischer, Sang Chang, Paul Branstad

Turning Eighty and Going Strong

BY PAUL ROREM

More than eighty Princeton Theological Seminary colleagues, friends, students, and neighbors came together June 13 to celebrate emeritus professor Karlfried Froehlich's eightieth birthday.

Accompanied by his wife, Ricarda, and their children and grandchildren, Froehlich recognized and thanked the many circles of his life represented at the party, held in the Mackay Campus Center. Those circles included former colleagues Arlo Duba and James Litton; emeritus professors Charles West, Richard Armstrong, Sam Moffett, David Willis, and Peter Paris; members of his Lutheran congregation; area pastors; friends from Princeton University; and many people from the Seminary.

There was music—in German and English—birthday cake, and reflections by his son, Daniel. The event also triggered several major announcements about Froehlich's ever-active retirement. Froehlich's former student and current PTS professor Paul Rorem introduced Froehlich's newest book, *Biblical*

Interpretation from the Church Fathers to the Reformation. Another former student, Mark Burrows (M.Div. 1983, Ph.D. 1988), now an Andover Newton Theological School professor, announced that Froehlich's Warfield Lectures on the four senses of scripture are nearing publication. And Froehlich told people he was moving from his long-time Princeton home to Windrows, a nearby retirement community. With that move, he donated his substantial library to the Near East School of Theology in Beirut, which has alumni/ae ties to the Seminary. George Sabra (M.Div. 1980) is the dean and teaches theology, and Johnny Awwad (Ph.D. 1996) teaches New Testament.



Friends and colleagues gather to celebrate with Karlfried Froehlich.



Photo: Kim Schmidt

Dr. Froehlich prepares to enjoy his birthday cake.

Still going strong in the classroom, Froehlich is scheduled to teach a year-long Lutheran polity class, which he also taught last year, in 2011–2012.

Photo: Kim Schmidt

Hispanic Theological Initiative Awards 2010 Annual Book Prize

In July, the Hispanic Theological Initiative (HTI) awarded Dr. Michael E. Lee, assistant professor of theology at Fordham University, its annual book prize for 2010. The prize, awarded for his book *Bearing the Weight of Salvation: The Soteriology of Ignacio Ellacuría* (The Crossroad Publishing Company), was presented at HTI's fourteenth annual summer workshop at the Seminary. With its clear and coherent focus, the book is capable of becoming the standard study for a generation invested in the works of liberation theology.

Lee gave a public lecture on the topic "Head to Ground: Ignacio Ellacuría's Theology and Praxis." Responding to the lecture was Dr. Gustavo Gutiérrez, John Cardinal O'Hara Professor of Theology at the University of Notre Dame.



Last May, Professor Kenneth Appold's "Sites and Sources of the Reformation" class traveled to Germany. They are pictured here standing in front of the door of the University Chapel in Wittenberg, where tradition says that Luther nailed his ninety-five theses.

Hispanic Theological Initiative Wins National Honor

The Seminary's Hispanic Theological Initiative (HTI) won the 2010 Examples of Excelencia at the Graduate Level Award, making it the country's top graduate-level program for accelerating success among Latina/o students. The honor comes from Excelencia in Education, a Washington DC nonprofit.

"This award is a great honor," said Joanne Rodríguez, HTI's director. "It acknowledges our success at creating leaders for the wider educational community, while highlighting the needs we must continue to address as America's Latina/o population grows." She accepted the honor during a September 29 ceremony at the U.S. Capitol Visitor Center in Washington. Speakers included Hilda L. Solis, U.S. secretary of labor, Raúl Grijalva, U.S. representative from Arizona and the Congressional Hispanic Caucus Education Taskforce chair, and Ruben Hinojosa, U.S. representative from Texas and the American Association of Hispanics in Higher Education Legislator of the Year, among others.

More than ninety schools were nominated for Examples of Excelencia, which recognizes programs that accelerate Latina/o students' success at the associate, baccalaureate, and graduate levels, and that share information with educators and policymakers.

"The need for an integrated plan to help Latina/o students is evident when you study changing demographics," said Rodríguez. "The U.S. Census projects that Latinas/os will represent twenty percent of the U.S. population by 2020; they will represent nearly twenty-five percent of the college-age population by 2025. Yet, as of 2008, only nineteen percent earn a college degree."

For fourteen years, HTI,

a consortium of eighteen theological schools, has been supporting Latina/o Ph.D. students studying religion. It offers fellowships, networking, and mentoring to help students succeed. This year, it is supporting eighteen scholars. Program graduates include sixty-eight fellows who earned doctoral degrees; forty-nine who teach full time; and nineteen who serve in administration, research, and ministry.



Pictured are, from left, Joanne Rodríguez, HTI's director, Sarita Brown, Excelencia in Education's president, Ángela Schoepf, HTI's assistant director, and María Kennedy, HTI's office coordinator.

on&off CAMPUS

The Path to Ministry

BY WILLIAM BOER

One summer a minister visits a camp in Puerto Rico. He speaks to the young people about the lack of Presbyterian ministers and urges them to consider a path to ministry. He announces that at that night's worship service he will call up anyone who is thinking of becoming a minister so that those people can be prayed for.

A thirteen-year-old girl in the camp considers the minister's words. Her name is Ruth-Aimée Belonni-Rosario, and she will eventually graduate from Princeton Seminary and become its associate director of admissions. At that night's worship service when those considering the ministry are called up, she hesitates. Then, as she takes her first step forward, she becomes completely confident. Looking back on that night she says, "I felt completely calm, completely peaceful. That's what I wanted to do, that's what I had to do."

It would be a long time before that calling could be realized. As the years passed Belonni-Rosario kept her calling in her mind and remained active in her church. However, she wasn't sure if it would be her career. In college she studied business administration. Afterward, she considered law and had even applied to law school before an encounter with a female minister steered her again toward the ministry. Her pastor, who had previously preached in New Jersey, urged her to apply to Princeton Theological Seminary. It seemed very far from home, but she decided to at least apply. "If you want to be a minister, it's good to leave your family and learn in another context," she says. When she was admitted she took that as confirmation that her path was ministry.

The transition to a life at seminary wasn't an easy one for Belonni-Rosario. When one speaks to her and feels her energy, it's hard to imagine that she has ever been shy. But when she first came to the Seminary as a native Puerto Rican Spanish-speaker she had some trouble with the language barrier and was often quiet.

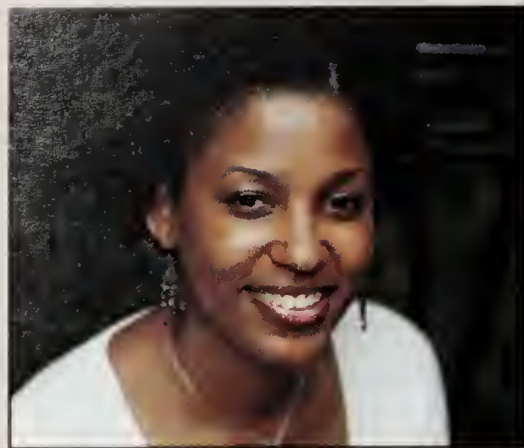


Photo: Kim Schmidt

She was already fluent in reading and writing English after having to use English language textbooks at college in Puerto Rico, but the difference between the formal English used in textbooks and the spoken language left her uncertain in conversations and often stopped her from speaking in groups. It wasn't until her second year in seminary that she began to overcome this.

While beginning seminary was difficult, Belonni-Rosario formed strong friendships and good memories as a student. She speaks fondly of the friends she made and of the professors who encouraged her not to worry about her accent. Her best memories are of times spent hanging out with her friends, whether they were all going out or just talking in the cafeteria. She says, "People were there for each other. If someone was preaching somewhere, we would go and support them."

After Belonni-Rosario graduated in 2007, she took a call as a pastor at a church in The Bronx. However, in 2009, she married her seminary sweetheart, Amaury Tañón-Santos, who was deeply rooted in a ministry in central Jersey. As a clergy couple they couldn't effectively maintain two ministries so distant, and Belonni-Rosario eventually decided to seek a calling closer to her husband's. When the position in the Seminary's Admissions Office opened up, it seemed like a great fit. As someone who understands that beginning seminary can be a difficult transition, she feels that her new job will put her in a position to help incoming students. "I want to give back some of what the Seminary gave to me," she says. "I hope to reach out to more prospective students and show what Princeton is really about. It's not only about academics. It's an institution that cares about mission and equipping the future leaders of the church."

In addition to her work in the Seminary's Admissions Office, she has also been serving as a pulpit supply pastor, so she's still preaching most Sundays. She also had the chance to preach at the PCUSA's General Assembly in Minneapolis in July (her sermon can be read on the Seminary's web site), which she described as "a great and humbling experience." As she looks back over her journey she can barely believe where it has taken her. "You never know where you're going to go," she says, "but you always see God's hand, guiding you every step of the way."

William Boer, a senior at Arcadia University in Philadelphia, Pennsylvania, worked this past summer as an intern in the Office of Communications/Publications.

Jeffrey W. Frymire Appointed to Two-Year Teaching Fellowship

Jeffrey W. Frymire, a scholar known for his work in narrative preaching, has been appointed to a two-year post-doctoral teaching fellowship in preaching and speech at Princeton Seminary. A graduate of Anderson University, he is the author of *Preaching*

the Story: How to Communicate God's Word through Narrative Sermons.

This past summer Frymire received his Ph.D. from Fuller Theological Seminary, writing his dissertation on creativity in preaching. He is a minister in the Church of God in Anderson, Indiana, and holds three degrees from Anderson University, where James Earl Massey was his teacher and mentor.



Photo: Kim Schmidt

on&off CAMPUS

PTS Graduates Honored at 219th Presbyterian Church (USA) General Assembly

Many Princeton Seminary graduates contributed to the Presbyterian Church's 219th General Assembly in Minneapolis last July as commissioners, volunteers, and staff. Alums enjoyed Princeton's reception and luncheon during the Assembly, heard from President Torrance about the Bicentennial Campaign, and reconnected with classmates and friends.

Three graduates received special honors during the Assembly for their contributions to the church. The Reverend **Margaret (Peggy) Howland**, Class of 1958, received a Women of Faith Award that recognized her fifty-two years as an ordained minister and her work for justice and peace as a member of the Presbyterian

Peace Fellowship. In 1968, she was the only woman minister commissioner to GA.

The Presbyterian Peace Fellowship honored **William Galvin**, Class of 1978, with its Peaceseeker Award for 2009 for his work with conscientious objectors.



President Torrance congratulates Peggy Howland.

Photo: Erin Dunigan

David Young, Class of 1987, was honored by Presbyterians for Disability Concerns, which presented him with the Nancy Jennings Award for his work with The Arc of Midland, an organization in Midland, Michigan, that works to promote the welfare of people with developmental disabilities and increase their presence, participation, and inclusion in the community.

Also, **Ruth-Aimée Belonni-Rosario**, Class of 2007 and the Seminary's new associate director of admissions, was the guest preacher at one of the Assembly's morning worship services.



President Torrance with David Young

Photo: Erin Dunigan



Ericka Parkinson, Class of 2003, enjoys the Princeton lunch with her baby daughter, Hannah Rose Parkinson-Kilbourne.

Photo: Erin Dunigan

PTS Alumnus Receives Fulbright Award

Paul Kurtz (M.Div., 2010) received a Fulbright award to study at Georg-August-Universität in Göttingen, Germany, where he is researching divine imagery and cosmology in the Psalter under the direction of Professor Hermann Spieckermann. Kurtz said, "The generous financial support from the Fulbright Commission, as well as the honor of the award itself, made the decision [to accept] an easy one. The experience thus far has been absolutely fantastic, and I am immensely grateful to the faculty at PTS for all their support." Throughout the application process, Kurtz received generous advising from the Biblical Studies Department, especially from Professors F.W. "Chip" Dobbs-Allsopp, Jeremy Hutton, and Choon-Leong Seow, in addition to James Charlesworth, professor of New Testament Studies and the director of PTS's Fulbright program.

"I cannot recommend the Fulbright program highly enough,"

Kurtz said, "and I am pleased that PTS has such a good history" with the program. According to *The Chronicle of Higher Education*, PTS is a "top producer of Fulbright students." Last year, fellow PTS alumnus Samuel Lacy (Th.M., 2009) was awarded a Fulbright to study theology and history under Professor Irene Dingel at the Institute for European History in Mainz, Germany.

Upon completion of his studies in Göttingen, Kurtz will pursue doctoral studies in the Hebrew Bible and the Ancient Near East at the University of Chicago Divinity School.



Paul Kurtz in Germany

Photo: Moni Glaetzer



On January 31, Seminary trustees and staff gathered for the groundbreaking for the new library. Pictured (left to right, back row): German Martinez (director of facilities and construction), John Gilmore (vice president), Adrian Backus, (vice president), Gary Dennis (trustee), and Stephen Crocco (librarian); (left to right, front row): Bob Bohl (chair of the Board), Iain Torrance (president), John Galloway (trustee and campaign cochair), Heather Sturt Haaga (trustee and campaign cochair), and Joan Gotwals (trustee).

A New Library for a New Century

BUILDING A LASTING AND SECURE RESOURCE FOR CHRISTIAN SCHOLARSHIP

BY BARBARA A. CHAAPEL

After more than a decade of study and planning, Princeton Seminary's new library is becoming a reality. Braving the cold and snow on January's final day, trustees gathered with President Torrance and faculty and staff for the ceremonial groundbreaking, with the few remaining stones of Speer Library in the background.

Speaking of the vision for the library, Torrance cited the words of Peter and Barnabas in Acts 13:47: "The Lord has commanded us, saying, 'I have set you to be a light for the nations, that you may bring salvation to the uttermost parts of the earth.'"

Just back on campus after teaching at the Evangelical Theological Seminary in Cairo and with Egypt's streets in the turmoil of political change as he spoke, Torrance recalled a century ago when American missionaries flowed out from Princeton Seminary to Yemen, Egypt, Ethiopia, Lebanon, Iraq, and Iran, and to Korea, China, and Africa. "With our new library, we hope here to build a lasting and secure resource for Christian scholarship, records, and history that will support Christians in the Middle East through the turmoil ahead, and that will help transmit the strength of the burgeoning churches in Asia and Africa to Christians in the global north and west."

In this global context, Princeton's new library will indeed be a library in service to the church in the world. Mary Mikhael, president of the Near East School of Theology in Beirut, Lebanon, says it will be "a helping hand stretched out for scholars and researchers, especially in seminaries far away from the sources of Christian literature." She affirms that "Princeton and the resources available in its library are always sought by our students; but also pastors who come to use our library here in Beirut are always looking for something that comes out

of Princeton, as a Reformed institution with a great reputation."

Yet the new library will serve the church in the world in an even more foundational way through the Seminary's core mission: educating women and men for ministry in the church of Jesus Christ as pastors, chaplains, and teachers. Every student who earns a degree from Princeton Seminary and follows a call to ministry will be enriched, challenged, and given the skills for theological thinking and leadership through their engagement with the texts and treasures of the library. In fact, in a recent Association of Theological Schools survey of graduating seniors, the students attributed the highest degree of satisfaction with their seminary experience to the library.

"I count heavily on the library's resources to help me think about how to preach yesterday's Bible to today's audience," says middler M.Div. student Krista Forbes. "It's fascinating to know I can check out books that were published in the early 1900s; we have some real treasures you can't touch in other libraries."

Fellow student and M.Div. senior Andrew Hudson agrees. He gained a greater appreciation for the library when he studied at the University of Birmingham in England last summer. "Even though I was at a great school, I used Princeton's library resources on an almost daily basis. I found many of my primary resources were here and I could access them digitally. We really do have some of the best resources anywhere."

To date, more than 22,000 titles of out-of-copyright books in Princeton's library have been digitized as library-quality, searchable images through Internet Archive, which has a scanning center in the library, and they are accessible by anyone anywhere free of charge.



Architect's rendering of the new library

These digitized materials will be available on e-book readers, iPads, and stand-alone hard drives for those without reliable Internet access.

Print will not be left behind. Princeton Seminary's library is one of the major theological libraries in the world, with more than 1,100,000 catalogued items, about 550,000 of which are books. Books, and long and deep runs of journals and microforms, have been collected at Princeton Seminary for nearly 200 years; as a result, the library is recognized by researchers in theology for the rare depth and accessibility of the collection. The new library will be able to hold a million books and a million microforms, according to Stephen Crocco, the Seminary's James Lenox Librarian.

Princeton's valued Special Collections (rare books, artifacts, manuscripts, and photographs) will also have a secure home in the new library. Students matriculating on campus as well as scholars the world over will be able to use the Benson Collection of Hymnology, the Abraham Kuyper Collection, the Karl Barth Collection, the T.F. Torrance Collection, or the Moffett Collection of Korean Presbyterianism. For Luis Rivera-Pagán, PTS's emeritus professor of ecumenics, it is the Latin American Collection that shines. "Since the presidency of John Alexander Mackay, Princeton's library has been a repository of a splendid diversity of Latin American ecclesiastical and theological materials," he says. "In this specific academic area, it is unique in the entire community of American theological libraries, an exceptional source for scholarly explorations in the field."

Stewardship is at the heart of the new library project. The new building will replace Speer's outworn structure, crowded shelves, and leaking pipes with a light-filled, environmentally sound, technologically state-of-the-art facility that will preserve the collections safely for future generations of students and scholars. Andrew Hudson looks forward to the new space and the teaching and learning it will support. "I welcome the more open space being planned," he says. "Open space will support us well since most of our study is group-focused."

At a minimum the new building will be LEED-certified at the silver level (LEED is an internationally recognized green building certification system to improve energy savings, environmental quality, and the stewardship of resources).

Stewardship of the library's treasures. Stewardship of the environment. Yet also and as importantly, stewardship represented by the financial gifts of all who support Princeton Seminary's mission

To see the materials from the PTS library collections that have been digitized by Internet Archive, go to <http://www.archive.org/details/Princeton>.

and want to be part of its global vision. In the long tradition of generosity that has supported the Seminary's earlier libraries, and its mission to educate the church's leaders, the Seminary has undertaken a \$100,000,000 Bicentennial Campaign, of which 20 percent has been raised to date through the generous gifts of trustees and others.

The new library is due to be commissioned in December 2012, the end of the Seminary's Bicentennial year. Books will be put on the shelves that month and in January 2013, and the new library will open for use. The full new library complex, including the refitting and fine-tuning of Luce Library, will be dedicated in October 2013.

Students like Andrew Hudson and Krista Forbes will have graduated and begun their ministries by then. But now, as the backhoes continue work on-site and foundations begin to rise this spring, a new community will arise. A community of students, scholars, alumni/ae, pastors, church leaders, donors—around the nation and the world. A community committed to the vision inscribed on the plaque at the doorway to Speer Library when it was dedicated "to the hope that within its walls, the light of learning may illumine the life of piety, in the service of Jesus Christ, the Truth." ✱

For more information about giving opportunities to the Bicentennial Campaign, go to www.ptsem.edu or contact

**Rosemary Catalano Mitchell
Vice President for Seminary Relations
Princeton Theological Seminary
P.O.Box 821
Princeton, NJ 08542
609.497.7750**

For more information about the new library and to view photos of the project, go to www.ptsem.edu.

On Battlefields, Bases, and in Peacetime

MILITARY CHAPLAINS MINISTER WORLDWIDE

—U.S. Navy Promotes PTS Alumna Margaret Grun Kibben to Chaplain of the Marine Corps; Calling Takes Her from an Eighth Grade Retreat to First Woman Chaplain to Be Rear Admiral—

BY ROGER SHAPIRO

All photographs are courtesy of the U.S. Department of Defense.

Princeton Seminary has a rich history of preparing men and women who become military chaplains, serving on battlefields and bases around the world. That legacy began with one of the school's founders, the Reverend John Woodhull, who was a pastor at the 1778 Battle of Monmouth in New Jersey during the American Revolutionary War.

And it continued with hundreds of alumni/ae, like the Reverend Charles Stewart (Certificate of Graduation, 1821), who helped create the U.S. Navy's Chaplaincy Corps, George Rentz (Certificate of Graduation, 1909), the only World War II navy chaplain to earn the Navy Cross, and Sam Baez (M.Div., 1960; Th.M., 1976), who was among the first sailors in Vietnam.

And now there is Rear Admiral Margaret Grun Kibben (M.Div., 1986; D.Min., 2002), a pioneer in her own right, who is the eighteenth Chaplain of the Marine Corps, and the first woman to hold that service's highest rank for chaplains.

"I can't tell you how honored I am. I have the privilege of seeing chaplains and Religious Program Specialists do real work. They are in the muck and mire. I see their enthusiasm. I pray with them. I love this work," said Kibben, reflecting on twenty-five years of service to both God and country.

She was promoted to this prestigious rank July 9, 2010, and also

serves as deputy chief of navy chaplains, the U.S. Navy's second highest chaplain. A decorated naval officer, Kibben manages all chaplains assigned to the U.S. Marines, regardless of their rank or location. The U.S. Navy provides clergy and medical staff to the Marine Corps, because these roles are noncombatants, while all marines are classified as infantry first and carry weapons.

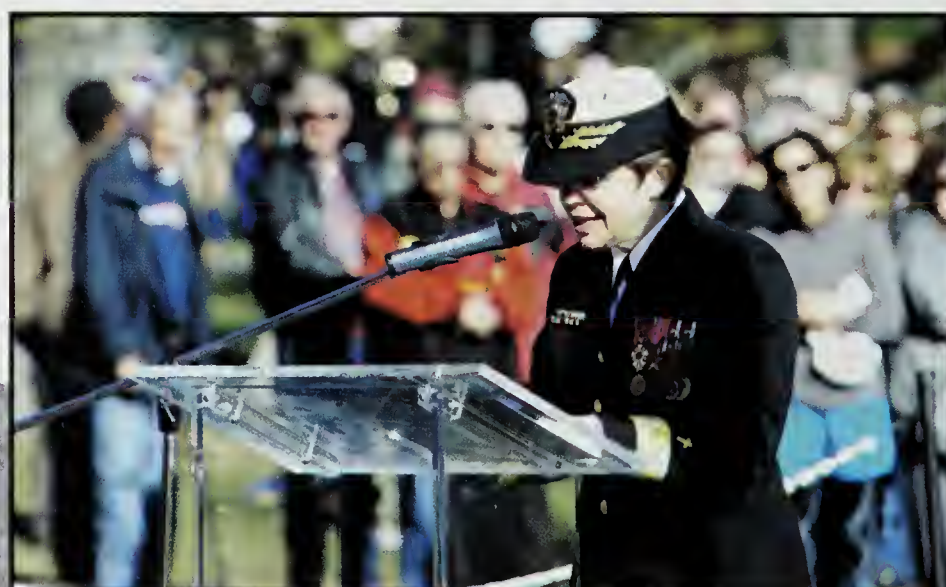
The road to her new post took Kibben through many battlefields, bases, and schools. But in many respects, it was a straight line from the day an eighth grader in Warrington, Pennsylvania, had a revelation. "My path was a bit different. In the eighth grade, I knew I wanted to be a minister. I knew at that age what my work would be," she said.

At that time, her family worshipped at Neshaminy Warwick Presbyterian Church in Hartsville, Pennsylvania. "We had an associate pastor, Blair Monie (M.Div., 1973; D.Min., 1979), who was our youth minister. I remember going on a retreat and thinking about how I was always one of those kids anyone could talk to. As I sat around the campfire and watched Blair, I decided then that I wanted to do what he does."

Her navy calling took shape at the same time. Her father had retired from the U.S. Navy and taught her about the love of service to the country. And one of her best friends in high school had entered



Navy Hospital Corpsman Robert Dickey, an instructor with Field Medical Training Battalion-East (right), discusses the casualty simulation laboratory with Rear Admiral Margaret G. Kibben, chaplain of the Marine Corps, (M.Div., 1986; Th.M., 2002).



Rear Admiral Margaret G. Kibben, (M.Div., 1986; Th.M., 2002) spoke during a November 10, 2010, wreath-laying ceremony honoring the 235th Marine Corps birthday at the Marine Corps War Memorial in Arlington, Virginia.

the U.S. Naval Academy. Before her senior year, Kibben visited her friend during his plebe, or freshman, summer. "I went to visit and saw the chapel. I loved the whole concept of combining two callings and decided to become a navy chaplain. That was a very exciting summer for me because I knew making that decision then was unusual, so I was certain it had to be a calling," she said.

To pursue her double calling, Kibben earned her M.Div. at PTS in 1986. While at Princeton, she joined the navy through its Seminary Theology Student Program. Department of Defense requirements for military chaplains include an endorsement by the chaplain's faith group, two years experience as a minister, a master's degree, and at least seventy hours of seminary classes. With the student program, Kibben qualified for her two years of ministerial experience with on-the-job training as a chaplain candidate.

She progressed through the ranks, taking on many tours and responsibilities, as well as continuing her education, which included earning her D.Min. at Princeton Seminary in 2002. {See page 29 for an overview of her career.} Across her assignments, she supported people by using the listening skills she identified in high school. And there was the foundation she developed at Princeton Seminary.

"So much of my life's work has been built with tools I got at Princeton Seminary—tools to develop a framework for preaching and the ability to counsel others. No one course got me through a particular tour. But I knew I had the grounding and foundation to serve," she said.

Some tours were in stateside chapels and schools. Others were in Turkey, Norway, and Afghanistan, where she learned firsthand the challenges of ministering in combat.

For example, she talks about World Communion Sunday in Afghanistan in 2006. "I had a very rewarding worship service that day. It was lively, powerful, and deep. People asked hard questions. And we had Rocket Propelled Grenades (RPGs) going off. To be in worship and have RPGs fired at you while you worship God, that, to me, creates real faith."

(continued on page 28)



Chaplain Edward Fedor (M.Div., 1979) counsels an airman during survival training exercises.



Navy Lieutenant Commander Stephen Shaw (Th.M., 2003) and Aviation Boatswain's Mate Second Class Eric Allen perform a baptism during Easter services aboard the aircraft carrier USS *Theodore Roosevelt* April 12, 2009.

Ministry in the Military — by the Numbers	
Branch of Military Service	Chaplains
U.S. Air Force	543
U.S. Air Force Reserves	312
U.S. Air National Guard	280
U.S. Army	1,617
U.S. Army National Guard	619
U.S. Army Reserves	639
U.S. Navy	832
U.S. Navy Reserves	206
Total	5,048
Source: Eileen Lainez, Defense Press Office, Office of the Assistant Secretary of Defense, Washington DC. Information is as of March 31, 2010. U.S. Navy chaplains are assigned to support the U.S. Marines and the U.S. Coast Guard.	



Navy Lieutenant Commander John Sears (M.Div., 1994; M.A., 1995), chaplain with Special Purpose Marine Air-Ground Task Force Continuing Promise 2010, makes balloon animals for children in Silico Creek, Panama, October 1, 2010. Service members provided medical, dental, veterinary, and engineering assistance to the community residents.

Chaplains at the Forefront

They've been at every war America has fought. They've been on peacekeeping missions. They've served in monumental rescues. And they've helped countless millions who have served in America's military.

They are military chaplains—soldiers, sailors, and airmen/women—who have a unique double call to duty: one to God; one to country.

"I've always been a good listener. That's crucial. And it is how I dealt with marines and sailors. I tried to help them be better. In turn, they helped me better," said **Sam Baez** (M.Div., 1960; Th.M., 1976), one of the hundreds of PTS graduates who served in America's military chaplaincy.

Often, extra help is needed in wartime, when actions can be questioned and faith can be tested. That's why the Continental Congress made chaplains part of the Revolutionary Army in 1775. Since then, chaplains have continually provided spiritual support, moral guidance, and pastoral services for men and women in the armed forces.

Today, America has 5,048 military chaplains, and 118 of them are Princeton Seminary alumni/ae. Throughout the Seminary's history, PTS graduates have been on the front lines, both in battle, and in terms of history's progress for race and gender issues.

While it's impossible to summarize all the heroics and firsts associated with Seminary alumni/ae in the military chaplaincy, there are some highlights, ranging from one of the school's founders, the Reverend **John Woodhull**, to our current president, Dr. **Iain Torrance**, who was a reservist chaplain to Britain's armed forces from 1982 to 2000.

Baez, who was with the Green Berets in Vietnam in 1962 and was only the second American military chaplain in that country at the time, later became the first Hispanic chaplain in the U.S. Navy to be promoted to captain.

Dianna Pohlman Bell (M.Div., 1973) broke new ground in 1973 when she became the navy's first female chaplain. When she joined the navy, the end of the Vietnam War was still two years away and women were not yet allowed on ships or in combat. She was assigned to the Naval Training Center in Orlando, Florida, where she helped process recruits and counseled young sailors.

Earlier this year, Rear Admiral **Margaret Grun Kibben** (M.Div., 1986; Th.M., 2002) became the eighteenth chaplain of the Marine Corps, and the first woman to hold that service's highest rank for chaplains. A naval officer—marines have no clergy or medical officers as those are noncombatant roles—she is also the deputy chief of navy chaplains.

Kibben took on those roles following the navy's promotion of another alumnus, Rear Admiral **Mark Tidd** (Th.M., 1988), who became chief of navy chaplains August 27, 2010. Tidd, who comes from a career navy family, is now the navy's highest-ranking

chaplain and the twenty-fifth officer to hold this office. His navy tours included Naval Air Station Moffett Field, California, the USS *Reeves*, and the USS *Theodore Roosevelt*. His marine tours included deployment to Southwest Asia in support of Operation Desert Storm.

Three Seminary graduates have served as the army's chief of chaplains, the army's highest position for a chaplain.

First, PTS was represented by Major General **Kermit Johnson** (M.Div., 1960), who served from 1979 to 1982. As an infantry officer early in his career, he commanded a heavy mortar company during the Korean War. Later, as a chaplain, he had tours in the U.S., Germany, and Vietnam. He returned to campus this October as part of the Class of 1960's fiftieth reunion. During the reunion, the class announced a new gift to support scholarship, the Bicentennial Campaign, and a global understanding initiative.

Johnson was followed by Major General **Gaylord T. Gunhus** (Th.M., 1976), from 1999 to 2003, and Major General **David Hicks** (M.Div., 1974), who served from 2003 to 2007. Hicks enlisted as a private in 1958, but left the army after several years to pursue his calling to ministry. "I wrestled with a lot of demons back then. Now, I get goose pimples, even today, over how God has touched my life," said Hicks.

Rudolph Daniels Sr. (M.Div., 1977) was a colonel in the New Jersey Army National Guard, becoming the first African American to be state chaplain. He was one of many providing pastoral care in New York City following the September 11, 2001, terrorist attack.

George Rentz (Certificate of Graduation, 1909) was the only chaplain to earn the Navy Cross during World War II. He earned it posthumously, following the Battle of the Java Sea in 1942. His ship, the USS *Houston*, was sunk. As he and other sailors waited for rescue on a pontoon, Rentz gave up his life jacket and space on the boat so another would live. In 1983, the navy commissioned the USS *George S. Rentz* in his honor.

Editor's Note: This article only recaps a very few of the hundreds of alumni/ae who have served both God and country. Please share your military experiences with us so we may include you in future stories in inSpire and on the web. Email your suggestions to inspire@ptsem.edu.



Rear Admiral Mark Tidd, Th.M., 1988

Photo: Courtesy of Navy Visual News Service

Reflections on War and Peace on Chaplains Day

Every year Princeton Seminary hosts a Military Chaplains Day, on Veteran's Day in November. This year, U.S. Air Force Chaplain Lieutenant Colonel Bruce Glover (M.Div., 1982) was the featured speaker.

"For many people, Veterans Day offers both a painful reminder of what's most important, as well as a personal invitation," said Glover during his Veterans Day meditation in Miller Chapel.

"I urge you to make time this Veterans Day to respond to Jesus' invitation to follow him by giving your life away in love and peace," he said. "Jesus showed us what it means to lay down one's life in love. For what, or whom would you be willing to lay down your life?"

Glover remembered those who have answered that question. He spoke of Dale Goetz, an army captain, who had been a military chaplain for more than ten years, most recently serving in Iraq and Afghanistan. While in a combat zone in Afghanistan in August, Chaplain Goetz and four other soldiers died when an explosion hit their Humvee. "As the first chaplain to be killed in combat since October 1970, he is remembered and honored today as one who was willing to lay down his life for his friends," said Glover.

Glover asked people to remember those who died in war throughout the twentieth century, which was "the bloodiest century of all human history; forty-three million military personnel and sixty-three million civilians died due to war." He shared a story of a trip to Verdun, France, to see the World War I Meuse-Argonne American Cemetery and Memorial, the final resting place for 14,246 Americans. "My heart was overcome with thankfulness for what their sacrifices, and those of countless other veterans, have won for us. Yet, I was also overcome with sorrow at the loss of human life and the painful reminder that our world seems bent on handling differences through violent conflict more than peaceful means," he said.

Now in Washington DC, he is earning a masters degree from the Institute for Conflict Analysis and Resolution at George Mason University. "I'm studying how religion adds to conflict and how religion can help prevent conflict," he said. Previously, he was stationed at Osan Air Base in South Korea for two years, serving as



Photo: Jen Strickland de Salazar

U.S. Air Force Chaplain, Lieutenant Colonel Bruce R. Glover

the wing chaplain, 51st Fighter Wing. In that role, he led a ministry team of six chaplains, five chaplain assistants, and five civilians at the air force's most forward-deployed, permanently based wing.

His Korean experience served as a reminder that, even in peaceful situations, young airmen/women benefit from pastoral care. "Living on that base in Korea is safe. But we had 120 bars right outside the gates. That means there is a lot of potential for trouble and temptation. Young people can really get themselves messed up. Military chaplains help guide, encourage, and reconstruct lives when we can help," Glover said.

Often, he was supporting people younger than he is. But age and experience help him help others. "I love the influence I can have with an airman/woman. My pastoral maturity lets me relate to people more effectively. You become a better counselor with age. You're more effective in your pastoral care."

During his meditation, Glover gave thanks to those fellow alumni/ae and to everyone who has volunteered to serve the country. "Remember," he said, "to be thankful for those who have served our nation honorably and by whose sacrifices we enjoy the freedoms we have. Be thankful for the painful reminders of Veterans Day, that there have been too many battles, far too many lives lost, too much destruction, hatred, and violence. Be thankful for these remembrances, for they may yet inspire within us the wisdom and humility, as the Psalmist wrote, to 'seek peace, and pursue it.'" (Psalms 34:14)

This campus visit gave Glover the opportunity to reflect on his Princeton experience. "PTS treated me very well and prepared me to be a pastor," he said. "It also helped me appreciate the diversity of people. That especially helped me in my military career. The Seminary does not provide a monochromatic theological education. That helped me, because the military is very diverse, much more so than any church I've been to."

He may not have appreciated the uniqueness of a calling to the military at first. In fact, Glover said, "I was one of the most unmilitary people you could picture." Then he met a retired navy chaplain who told him about the military's need for good pastors. "Now, I'm so thankful that people hear that call. God leads people into the military because there is tremendous stress on people and families. We need caring, compassionate pastors to help military people," he said.



Photo: Jen Strickland de Salazar

Left to right: Chaplains Bruce R. Glover, William Riley, Jonathan Kim, and Leon Page



U.S. Navy Lieutenant Devon Foster, chaplain from dock landing ship USS *Carter Hall*, prepares to distribute humanitarian aid rations in Concrave, Haiti, February 4, 2010. The ship was part of the USS *Bataan* Amphibious Relief Mission in support of Operation Unified Response, a joint operation providing military support capabilities to stabilize and improve the situation in Haiti after a 7.0-magnitude earthquake.



While then chaplain of the Marine Corps, Rear Admiral Mark Tidd (Th.M., 1988), addressed entry-level chaplain and religious program specialist students, April 27, 2010. Tidd was since promoted to chief of navy chaplains.



Lieutenant Peter Ott, chaplain at Naval Air Station Whidbey Island, commits to the sea the cremated remains of retired marine Lieutenant Colonel Ken Ford, who downed five Japanese Zero fighter aircraft during World War II and also served during the Korean War.



Major Rodney Lindsay (Th.M., 1994), chaplain with the 1st Brigade, 2nd Infantry Division, Camp Casey, Korea, performs a worship service for soldiers October 29, 1998.

Another story involves a convoy of Humvees. An explosion ripped through two trucks, destroying them and the service members inside. The lieutenant colonel began a recovery operation. “We were picking up the pieces of both the Humvees and the people. The officer became obsessive; that’s how he reacted. He had to have us get every piece. The problem was, when security forces told us to leave the area because another attack was imminent, he could not divorce himself from the situation. My role was to say, ‘We’ve got it. You need to lead your people out of here and into safety.’ Was that a sermon? No. But it was my work to help someone deal with a situation.”

She has many stories of helping sailors and marines. “For me, it meant being alongside people who were frightened, being with people who were wounded, saying prayers over the dead, helping people with the boredom of deployment. I was able to serve people because I was in the muck with everyone else.”

How does a minister prepare for such situations? “These are not things you learn in a seminary. A lot of it is intuition,” said Kibben. “But that’s not fair because intuition is too human. There’s a divine element to this. One has to be attuned to how the Spirit directs you at those moments.”

Her success also comes from her calling to serve as an officer. She understands the commitment and focus it takes to volunteer to serve in the armed forces. And with the pride she has in her naval career, combined with the tours she’s had in various theaters, she can connect better with people dealing with difficult situations.

“I see marines at work. I see who they are. Their love for this country is just phenomenal. They trust in what we value—peace, human rights, literacy, flowing water—we, as a country, value these things and they know that. So they are willing to give their lives to provide them. My work transcends just country. I believe God wants people to have human rights and to live in peace. And God uses the government and military to bring people what he would like his kingdom to be,” said Kibben.

Those beliefs underlie her commitment to both God and country. Sometimes that work is seen during a sermon to a packed chapel. And sometimes it comes from being a trusted listener. Kibben said, “We spend a lot of time working with sailors and marines after a firefight.

They might talk about losing a buddy, for example. There's tremendous guilt when you can't save your buddy. Or when you survive and wonder if you didn't give enough and that's why you are alive. We listen and help them deal with forgiveness, grace, and the reality of death. Often, they are so young and have never dealt with death and mortality. We're helping them grow and mature and integrate these things into their world."

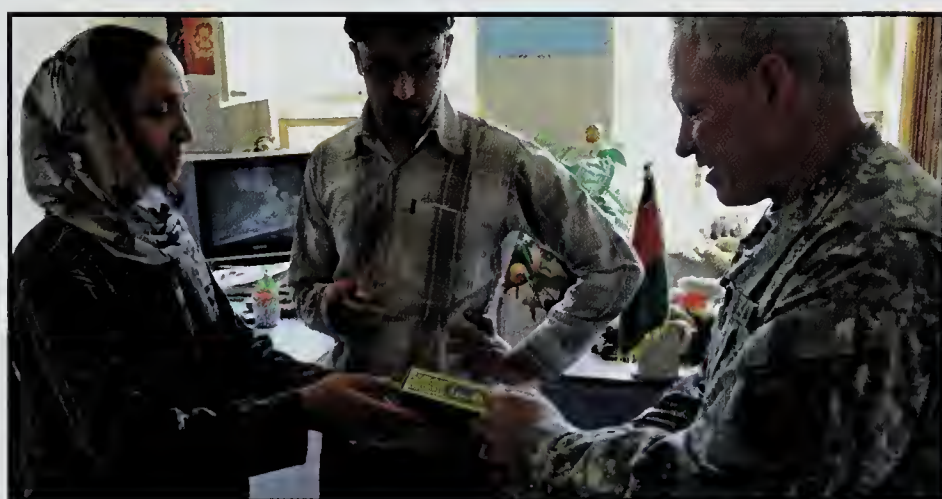
Those experiences are very real for more than five thousand men and women who combine their callings and minister as military chaplains. Today, that includes 118 PTS alumni/ae who are armed forces chaplains.

In her current role, Kibben also looks at bigger management issues. She oversees 282 navy chaplains assigned to the U.S. Marine Corps, making sure they are trained, meet requirements, and serve the needs of marines. She's also looking at strategic issues impacting America's military readiness. "We ask questions like What role does religion play? How can we help the Marine Corps address very big issues like Post Traumatic Stress Disorder, suicide, Combat Operational Stress, etc.? And I'm still a chaplain. I support officers and others looking for pastoral care," she said.

Whether it's helping a fellow officer in Washington DC, or a marine going into the night in Afghanistan, Kibben said the work is not easy. Nonetheless, she can't see herself doing anything else. "There has not been one duty tour that I didn't like. The work is very rewarding. Every tour helped me prepare for the next tour."

And, of course, it helps that she had such a solid foundation. "The Seminary was the foundation for me. There was fellowship, a wealth of ideas, and learning. For me, it was the opening of this incredible treasure chest of stuff I knew was all mine. Even sharing it didn't take it away from me. If the call to ministry in my eighth grade was my baptism, Princeton Theological Seminary was my confirmation," she said. ✱

Roger Shapiro is a freelance writer who worked in the PTS Communications/Publications Office for several months.



Navy Commander Mark Hendricks (Th.M., 2001), chaplain with Combined Security Transition Command—Afghanistan, gives a digital Koran to a teacher while visiting a day care for children of employees of the Afghan Geodesy and Cartography Head Office in Kabul, Afghanistan, July 16, 2009.

What A Career!

A Timeline of Rear Admiral Kibben's Service

Her promotion to Chaplain of the Marine Corps is the latest step in Margaret Grun Kibben's career. During twenty-five years as a minister, she received many promotions and honors for her work in the U.S. Navy. Her decorations include the Legion of Merit with one gold star, the Bronze Star, the Meritorious Service Medal with two gold stars, and the Navy Commendation Medal with two gold stars.

- 1986 Earned her M.Div. from PTS and entered the U.S. Navy
- 1986–1989 Served Headquarters and Service Battalion, Security Battalion, the Brig, the Marine Corps Air Facility, and the President's Helicopter Squadron, HMX-1 in Quantico, Virginia
- 1989–1991 Attended U.S. Naval Academy in Annapolis, Maryland
- 1991–1993 Command chaplain on the USS *San Diego*
- 1993–1995 Chaplain Corps historian at the Chaplain Resource Board
- 1996 Attended the Naval War College, Newport, Rhode Island, earning a master's degree in national security and strategic studies, and the Armed Forces Staff College, Norfolk, Virginia
- 1996–2000 Second Force Service Support Group, Camp Lejeune, North Carolina, with deployments to Turkey and Norway
- 2000–2002 Doctrine writer for religious ministry at the Marine Corps Combat Development Command, Quantico, Virginia
- 2002 Earned her D.Min. from PTS
- 2003 Senior fellow, United States Institute of Peace (USIP)
- 2003–2006 Fleet chaplain for the U.S. Third Fleet, supporting all Carrier Strike Group and Expeditionary Strike Group Religious Ministry Teams
- 2006 Command chaplain, Combined Forces Command Afghanistan
- 2007 Director for Force Structure and Community Management in the Office of the Chief of Navy Chaplains
- 2009 Promoted to executive assistant to the chief of navy chaplains
- 2010 Promoted to Rear Admiral and assigned as Chaplain of the Marine Corps
Named to PTS's Alumni/ae Association Executive Council



Voices from Israel/Palestine

BY BRENNAL EA NICKEL

In January 2010, Dr. Ellen Charry, PTS professor of historical and systematic theology, taught a travel course titled "Judaism, Christianity, and Islam in Israel." The course took students to Tantur Ecumenical Institute outside of Jerusalem to explore these three major faiths in the context of the Middle East.

Charry's goal for the course was to introduce her seventeen students to both the religious and political dimensions of the Middle East conflict. The students visited both ancient and modern sites sacred to the three Abrahamic traditions as they currently exist in the land.

Brenna Nickel, one of the students who took the course and now a senior, wrote these four monologues in response to the trip, and in fulfillment of a requirement for the course "War and the Christian Conscience" taught by Dr. John Bowlin.

VOICES • VOICES • VOICES • VOICES

The following four monologues were created cathartically as a much needed way of processing all that I had seen and heard and felt on our travel course to Israel/Palestine, and as a means of putting those experiences into conversation with readings and topics from Dr. John Bowlin's course "War and the Christian Conscience." All four characters represent composites of different people we met during our time there, but are essentially fictitious. It was my intention not to judge which viewpoints were correct, but to put flesh and a human voice to deeply held beliefs that those of us in the United States often only receive in abstraction and in extremes. In the spirit of our trip, I hope they leave you confused and wanting to know more.

I am most grateful to Dr. Charry and Dr. Bowlin, who both provided feedback on this project, and to my fellow pilgrims in the Holy Land, who were true beacons of Christ's light in a dark and broken place.



Photographs taken during the trip by Len Turner, a PTS senior and a student in the course. Left is a photograph of the class members.

ANGER

I can't sleep tonight. There are so many thoughts rushing through my brain. The small space I share with my younger sisters and mother is quiet, still. Such a contrast to what is going on inside my head.

Yesterday there was a raid in our village, Dheisheh. The soldiers came in with their guns, yelling in Hebrew. I don't understand it well. My friend said they suspected some of us men of plotting something. So they turned off the water for a day, and now we have a curfew. No one is allowed out of their houses after dark.

The worst thing is that the UN does nothing. They stand by and watch. Every year they seem to get weaker and weaker, doing less and less about the schools in the village and the medical care. It is almost impossible to see a doctor. There are only a few for the thousands of us who live here.

In our room, which is separated only by a sheet hanging in the middle of the room so I can have a bit of privacy, I hear the regular, deep breathing of my family sleeping.

I am the only man in the family now since my father was killed three years ago. He tried to stand up to an Israeli soldier who was bullying my mother and was shot. Then he died in a hospital alone. They would not let us out to see him. I feel like he would be so disappointed in me because I cannot take care of my mother and sisters. It is my job now, and I am failing. Just because I am young and a man, I cannot get a job permit. The wall has made it harder and harder to find work outside of the West Bank, but so many shops and businesses inside have been closed because of the settlers.

Luckily, my mother is good at stitching. She makes little bracelets and things for American tourists who visit the village and feel bad for us and then forget about us. That little bit of money is our only income. I help with my sisters, and go to the store for my mother, but it is time for me to have a real man's job. I am twenty years old and I am supposed to be going out and honoring my family by working hard and earning a regular income.

Since yesterday, some of my friends have actually begun planning something. They say, "If they think we are terrorists,

we might as well *be* terrorists. Being peaceful has gotten us nowhere." Aziz, my best friend, has invited me to join them, but I'm not sure what to do. He won't give me the full details of the plan until he knows I'm fully committed.

When I remember what has happened to us, I think, why not? My grandparents' land was stolen from them in 1967. They were forced to come here to Dheisheh, and everyone thought it would be only temporary. They thought they would at least get their land back soon—even if their home was demolished by Israeli tanks. Then my father was born, he married my mother, and here we are forty years later. Every year the population grows, but the space we're in stays the same. The old, stark buildings stay the same. The sewage system stays the same. The whole world looks the other way.

I think, if I could do something brave, I might bring honor to my family. They would paint my face on our house. The village would remember me as a courageous man who stood up to the dirty Israelis instead of a boy who did nothing. But how will Aziz and the others get any materials? Any weapons? All we have are rocks, and I wouldn't be surprised if they took those away from us soon. Maybe if we killed some of their children, fathers, and mothers, then they would finally recognize us as a nation and see us as humans instead of Arab animals they can keep locked up and caged in.

But then, I wonder what my mother and sisters would do if I got killed.

There is this other thing I heard about. My neighbor who lost a brother in a conflict ten years ago is in a group called The Parents Circle. They tell their stories to school children with Israelis who have lost family members. They try to make peace. But I don't know how my neighbor can sit in a room with an Israeli whose son might have killed his brother! How does he resist killing him? How does he not let the anger take over?

I wonder what my father would do. He always tried to keep his head down and go about his business without bothering anybody. He was so sure that peace would come eventually. Just surviving is resisting, he said. But that didn't help us or him because he didn't survive.

Maybe tomorrow I will talk to Aziz.

VOICES • VOICES • VOICES • VOICES

UNCERTAINTY

This morning, I wake at 3:30 a.m. It is cold and dark. I try not to wake my husband as I slip on my sweater and move into the kitchen. There is a bowl of oranges on the counter. I drop one into my bag as I walk out the front door. This morning I am lucky. My younger brother who owns a taxi is willing to drive me to the checkpoint. I am grateful for the extra half hour of sleep this gesture has given me.

He pulls up to my gate. I get in the car. His taxi smells of coffee and cardamom. As he hands me a cup, I notice he looks tired, even more tired than myself. "Did you sleep at all last night?" I ask. He sighs. "No, the baby was up every hour or so." I smile—partly because I remember him saying how easy he thought it would be to have a baby, and partly because I know his pain. It's been ten years since we had a baby in the house, but I remember those days as if no time has passed. He adds, "So really it was nothing to pick you up since I was already awake."

I strangely like Bethlehem at this time of morning. It is dark and quiet and all the stores are closed up, waiting for the new day. A few people are out, probably walking to the checkpoint, but I imagine most are sleeping warmly in their beds dreaming of days from long ago. Somehow, even the graffiti looks more serene with just the headlights shining on it.

After about ten minutes of driving down the hilly, winding streets we pull up to the checkpoint, with the great wall standing ominously in front of us. I get out of the taxi and thank my brother. "We will come over tonight. I have clothes for the baby." He nods. I close the door and join the line.

The Israeli authorities have recently decided that they will open the checkpoint a half an hour earlier to help those of us with early morning jobs get to work on time. I'm not sure if it has helped since at 4:00 in the morning there are already several hundred people standing in line in front of me.

As I join the line at the bottom of the ramp, I feel in my bag for my work papers. I have already done this twice this morning—once at home and once in the cab, but I am terrified of not having them. One morning a few months ago, I had gotten all the way to the guards in the booths that look at our work permits and panicked when I realized I did not have my papers. I turned my bag inside out and yelled to those behind me, "Does anyone see my work papers? I must have dropped them!" Those behind me vaguely looked at the floor around them, but mostly they looked annoyed with me. Meanwhile, the guard in the booth began yelling at me in Hebrew over the speaker.

At that moment, I remembered that I had taken my work permit out of my bag the night before to show my son, who was applying for one, and realized I must have left it on the table.

Then, the young female guard came out of her booth and pulled me to the side. For a moment, I was relieved. I could explain

what had happened; surely she would understand. But she didn't. She looked at me like I was a criminal, though she had seen me at the checkpoint every day for a month. For a brief second, I was outside of myself, realizing the absurdity of the situation. In another world, this girl could be my daughter, and here she was with a gun across her chest, yelling at me because I had forgotten a silly piece of paper that said I was allowed to work in a kitchen.

Those going by looked at me with curiosity. What had I done that would make me late for work or possibly lose my job? They wanted to avoid that mistake in the future. When I saw someone I knew go by, I tried to make eye contact with her, hoping she would help me explain to the guard what happened, but she calmly presented her papers and kept walking without meeting my gaze.

I did not make it through the checkpoint that day. I was sent home. I called the church I worked at when I got home to explain what had happened. The minister was very understanding. The staff at the church knows that any given day we who are coming from the West Bank could be sent home. They are good people there who seek out Palestinian Christians like me to cook for their visiting guests. This is their way of working for peace, and trying to give opportunities to the Palestinians.

But despite my good relationship with the church, I was ashamed that I had forgotten my documents, ashamed that I had begun crying in front of people that knew me, ashamed that the 19-year-old girl looked at me like I was up to something, trying to hide something. I was determined to not let that happen again.

After an hour of standing in line, the sun starts to come up, a welcome relief to combat the cold air. I shift from one foot to the other trying to keep warm. I look at the graffiti on the wall to my left. Some of it is in Arabic, but most is in English. I wonder who it is written for. The biggest writing says, "Bridges not Walls." Every day I read this, and every day I continue to line up along the wall.

I am inside the checkpoint now, preparing to put my bag through the X-ray machine, but someone ahead of me has been stopped. Now there will be a delay. The Israeli guard takes the woman's small bag and opens it. He pulls out each item one by one, inspecting it as if it may explode. An orange, glasses, a book, an umbrella. It seems that the umbrella was the troubling item. She looks relieved as he hands the items back to her and she replaces them hastily in her bag. The line keeps moving.

Next I wait at the booths, my documents ready in my hand. On one of the booths is a poster. It shows a family running and laughing on the beaches in Tel Aviv and it says, "The beaches of Israel are waiting for you!" This is the cruelest part of the day. I look at this poster every day and know I can never go to those beaches. My family can never go to Tel Aviv and play on the sand because we all have to be back through this checkpoint by 7:00 p.m. or we will lose our work permits or maybe be imprisoned or worse.

I walk through the turnstile, showing my papers to the guard in the booth. I am glad today was an easy day.

DISAPPOINTMENT

My parents packed up my sister and me in 1955 and left Brooklyn for Jerusalem. They were happy there—my father was an accountant and my mother was a Jewish Donna Reed. There was art and culture in the city, and we had lots of friends.

Yet, something had changed after World War II and the Shoah. My parents saw that, in the States, my sister and I were American first, and Jewish when we had the time. We went to Hebrew school, but would rather be out playing than in the synagogue.

One day, I came home from school, and was surprised to find my father home early from work. I tried to put my kippah back on before he noticed I wasn't wearing it. It didn't work. He asked me quietly but sternly why I was not wearing my kippah. I told him the big boy at school, Jimmy, made fun of me and asked me where my tail was. My father tried to explain to me that the kippah was a sign of belonging to God. That we were special, and that we were obedient. But none of that meant much to an 8-year-old kid.

They knew some other families that had moved and resettled. We followed the wave of Zionism that promised something new and exciting where children would be proud of who they were, and where everyone could feel safe.

So we went to Jerusalem, and my sister and I learned Hebrew, and we took field trips to Yad Vashem and Auschwitz, and we were proud to be Jewish. Our parents were glad that we were growing up in a place where we didn't need to explain ourselves all the time, where everyone understood that Friday nights were spent at home with the family. And we felt safe.

Then the '60s came and everything changed, just like it changed all over the world. The crowd I was moving with in college had pictures of Israeli tanks bulldozing Palestinian homes in the Six Day War. I didn't know what to make of all this. These violent images seemed so discordant with what I knew Judaism to be about—community, faith, tradition, and ritual. In 1970 I went back to New York to get my Ph.D. in history. This distance from my home helped me both to love it and to gain some perspective on it. I went back with a commitment to peace.

After teaching at the university for thirty years, I've seen a lot. I try to encourage my students to think for themselves, to look around, to get outside of Israel. This is a great faith that we have. We should be proud of it, but we do not need to be scared anymore. For the first time in our history, we have the power, and we do not know how to use it. The result of the Shoah cannot be the oppression of another group of people. That is not what Judaism is about. That is not what six million people died for. And yet, I worry because the young people seem to be more and more radical. They are not religious, but they sign up to fight and carry guns. I am sad for them because they cannot remember a time before the fighting and the fear.

Today, I'm going to a protest in East Jerusalem. They continue to take away homes from Arab families who have lived there for generations. This is not right. So I protest. Every Friday morning, I walk down to join the lines and protest on behalf of my Palestinian friends and colleagues.

I've lost many Jewish friends over my political beliefs. They say, God gave us this land. Our ancestors died in the desert so our children could live peacefully and safely in this land. I say, yes, I think we were given this land, but it does not mean we cannot live here with others. It is my love of the land and of the faith and of God that brings me to the protest every week, and brings me to the checkpoints once a month to monitor for human rights violations.

I try to get my Jewish brothers and sisters to see the fear they are living in. We can no longer define ourselves by the Shoah. That cannot justify the abominable actions we take in the world. Rather, that legacy should make us peacemakers. We need to remove ourselves from this trauma competition. I expect the chosen people of God to acknowledge the suffering of others rather than claim a monopoly on pain and suffering.

My parents moved here out of love—love for our family, and love for the Jewish religion and people. It is time to reclaim that love, and to see if it can move us to be a trusting, peaceful nation once again.

VOICES • VOICES • VOICES • VOICES

FEARFUL

I defend Israel and the Jewish people. I help to preserve this way of life that we've struggled so long for, and sacrificed for. I'm so proud to be serving our nation as a part of the Israel Defense Force (IDF).

I wasn't always so proud. I graduated from high school a year ago and joined the IDF because it was what my boyfriend was doing. Some of my girlfriends were opting out to do service instead, but I wanted to show how tough I was. I didn't want to be any different from the boys in my class.

The training really convinced me, though. We went to Yad Vashem, and learned about how persecuted the Jews have been, not just in the Holocaust, but basically forever. Of course we needed our own land after World War II, and why not the land that God promised us in the Bible? The most emotional part was walking out of the museum and seeing the rolling hillsides of Israel. Our guide told us that we deserved this, that this was what our ancestors had died for, what six million of us had died for. I was glad to see our settlements cropping up in the distance, with their bright white concrete.

I had always known that my great-grandfather was killed in the Holocaust, but it didn't mean anything to me until that day. My mother had a picture of him, and told stories about him, but it always seemed like something that happened so long ago. I thought of him when I heard all the stories at Yad Vashem. I wondered if he died doing something heroic. I wondered if he was in any of the pictures of the prisoners. Being there, I realized that the Holocaust wasn't something that only happened a long time ago, but it could happen again at any moment.

My family was never very religious, but I've started going to the synagogue on a regular basis. I want my children to have a good Jewish mother, and I want to learn all I can about what I am protecting and what I am prepared to die for.

It's also fun being in the IDF! I've made the best friends of my life. We joke around a lot, and on our days off, we go out drinking and dancing. I feel like I belong to a group that is respected and

trusted with such an important job. Unfortunately, some of my friends are apathetic about the IDF, and some are even opposed. We don't talk any more. They are scared and can't understand what it's like to have the responsibility of defending the Jewish people. I hope they come to their senses one day.

After basic training, I was assigned to one of the checkpoints along the separation barrier. It wasn't very busy, but I still needed to pay attention to the Arabs. I knew a family that lost a child to a suicide bomber when I was young. Thank God the separation barrier went up. There have been far fewer terrorist attacks since then, but you never know. I don't take any chances. If anyone looks suspicious or nervous, we question them and search them. If they don't have their work papers, or don't have a clear destination, we question them. This is to protect our people. Until the Muslims can learn to be peaceful, we will need to control them. I worry sometimes that the lack of recent suicide bombings means they are just figuring out ways to get around the barrier.

Now I am working in Hebron. It is a bit more challenging here because of the presence of the settlers. Some of them have guns, but we still need to keep them safe from the Arabs. I don't like everything the settlers do, of course. They shouldn't throw glass and bricks down on the marketplace. A man was seriously injured a few weeks ago that way. But I guess they have a right to be there if they want to be, which means keeping the Arabs away from them. This does mean many inconvenient road closures and detours, but our trucks can get around anything, and it slows down the Palestinians.

I make sure my gun is visible when I sit in the booth. It helps to establish power. Also, I never smile, even at the children who go through to get to school. I don't want them to think I'm their friend, that we have any kind of relationship. I did think they were cute at first, but my friend reminded me what they could grow up to be, what they were likely training them to be in the mosque. Then I didn't think they were cute.

The prime minister has said that there are still people out there that want to kill us, that want to destroy the Jewish people. And I think that if we ever abandon our presence in the West Bank, these Arabs will push us into the sea. I'm proud to protect us from that, to help fulfill God's plan for us. ♦



Opening Doors to Dialogue

DOUG LEONARD HELPS A SMALL CHURCH COME BACK FROM THE BRINK

BY HEATHER ROOTE FALLER

In the fall of 2003, Doug Leonard (M.Div., 2001) was ready to accept a call as pastor at a large church. But before he could accept, his synod executive asked him to interview with the Reformed Church of Cortlandtown, in Montrose, New York.

"The church was down to thirty-five left on member rolls, and the twenty who came to worship weren't talking to each other," said Leonard. The church building dated to 1970 and had deferred maintenance, and the church had been without a pastor for years; if it didn't find one soon, it would be closed. "Like any sane person, I thought, I'm not coming here," said Leonard.

But then the church's leaders took him out to dinner, and Leonard said he "was impressed by the committee's honesty." "We've got trouble," they told him. "We've bungled through our conflicts." Leonard was just as direct in return about his vision for the church. That first, honest dialogue would change the course of Leonard's ministry, and of the church's.

Leonard accepted the call. First, he needed the church members to stop talking among themselves and start talking, and listening, to the community around them. A survey revealed that one underserved group was at-risk youth, many of whom were involved in substance abuse. "Stupidly, we formed a youth committee made up of adults and decided to promote a movie and pizza night," said Leonard. One young person showed up, who was already a member of the church.

The following week, Leonard pulled up at the dry cleaners to pick up his suit, and he saw nearly fifty kids loitering. "These were kids with tattoos and black eyes, a rough group, and I'm thinking, this is the group we want to reach out to," said Leonard. He also noticed some kids talking to the woman behind the counter. "Don't forget you have court Wednesday," she said to one boy. She seemed to know all the kids' names and to care about them.

Leonard remembered the lectionary text for the week was about Jesus telling his disciples to go fishing and lower their nets. They bring up more than the nets can hold; they have to call other boats to help them. In that moment in the dry cleaners, "I felt this sense that we

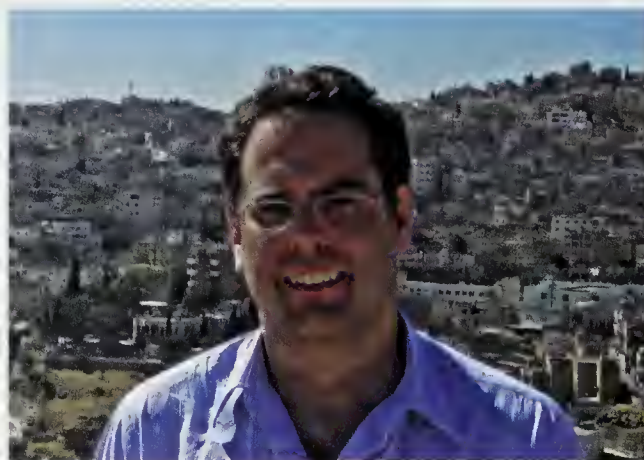
should put our nets down here," said Leonard. Forget the movie and pizza night at church. Leonard introduced himself to the woman as the new pastor in town, and the woman teared up. Her name was June, and

she was an estranged member of the church.

"This is my partner in ministry," Leonard thought to himself. She knew how to listen to and talk to the kids, his mission field.

June offered to introduce Leonard to the kids. "I was a little intimidated," said Leonard. He was not reassured when the toughest-looking kid glared at him and said to June, "I don't know who the \$#@! this dweeb is, but we'll give him two seconds, because we love you, June." Leonard just wanted to get out of there. But he told the kids he was the local pastor, and that his door was always

open to talk. He was backing out of the dry cleaners when one girl asked, "Can we talk now?"



Doug Leonard in Oman, where he is now serving

So the dialogue began.

The group adjourned to the bagel shop next door, and two state troopers showed up; someone had apparently called them to report the gathering. Leonard invited the troopers to join the conversation, and they sat down to listen. At one point, the discussion got pretty rowdy. As Leonard described it, "The same kid who had given me two seconds stood up and said, 'Everybody shut up! See this saltshaker? If you have the saltshaker you can talk. I'm going to hand this to Mindy, 'cause she was trying to talk.'"

That saltshaker at that first meeting became the most important part of the youth "program": using the Native American device called the "talking stick," whereby the person holding the stick gets to speak, and the stick is passed around until each person has had a turn to speak. "The kids said that was the only time anyone ever listened to them and that they felt connected to other people," said Leonard.

None of these kids had grown up in a religious home, and Leonard was unsure at first how to introduce faith into the conversations. He didn't want to scare the kids off. But the kids knew he was a pastor and that all of the volunteers who helped with the program were church

members; when the kids were in crisis, they asked Leonard to pray with them, and they learned to pray as a group. Some of them asked to be baptized. "From time to time I'd look up on a Sunday morning while preaching and see a couple of them sneaking in to sit slouched in the back pews with their hoodies on," said Leonard.

Leonard and the kids continued to meet at the bagel shop for the next seven years. The state police came to every meeting. The same police who had to arrest the kids when they were selling drugs were now building relationships with them, and the kids were gaining respect for the officers as human beings.

Those relationships were transformative.

The kid who had challenged Leonard that first day at the dry cleaners was homeless, a local drug dealer, and a dropout. Eventually he was taken in by a member of the congregation, who parented him through two years of high school. The young man is now—what else?—a state police officer. "He's a dynamic leader," said Leonard. "Our society is not good at realizing kids grow up. We criminalize them. These kids are going to be teachers, firefighters, police officers."

The work with the youth "energized our entire church and brought us alive," said Leonard. "We brought ten new people into the church the next year and when I asked the people what interested them in joining, they all said, 'This church is doing the work of Christ.'" He saw this revitalization as a side benefit. "We never entered into this ministry for the sake of getting the kids to come to church or growing our church; it wasn't a strategy," he said. "It was simply an attempt to be faithful to Christ's call to reach out to those who were the most troubled."

Leonard acknowledged that the church never boomed the way he wanted it to. But he said attendance got up to eighty on Sunday mornings, and within the first year the church paid off its bills and then launched a capital campaign and raised enough money to update the facility. Pastoring a small church, he explained, "is easier than planting a church. You're starting with leaders who are more committed than you are." His church had twelve core leaders out of the twenty in worship. "What they desired was to follow Christ," added Leonard. "Jesus started with twelve people; I knew we could do this," he said.

Leonard's enthusiasm doesn't gloss over the difficulty of taking on a dysfunctional congregation. "You can't do it if you're depressed," he said. He credited a support group of local clergy with keeping him going through the darkest times.

And just as in the lectionary text, Leonard said the key to success was to call other boats in to help. "We called in the fire department, the Lion's Club, the Catholic church, the Methodist church, the public school, and we worked in

partnership," he said. "Churches make a big mistake when they try to own a program. We worked with about three hundred youth in the community over the course of seven years, and there is no way our tiny church could have done it alone." Bringing other voices into the dialogue extended the church's reach far beyond what the small congregation could do by itself.

Leonard also called in local mosques. He served as president of an interfaith council in northern Westchester County, a group of 100 houses of worship. During his presidency, he reached out to the local mosques to help run a homeless shelter and a soup kitchen serving 30,000 meals per year.

Now the dialogue Leonard sparked in the Reformed Church of Cortlandtown and in the local community has a new reach—halfway around the world to the Middle Eastern nation of Oman. In January 2010, Leonard was called to be the director of the Al Amana Center in Muscat. Once again, it wasn't a role he was looking for. Nonetheless, the Reformed Church of America asked him to consider the position, and, after some soul-searching, Leonard agreed to go.

Leonard now runs a semester immersion program for seminary students, teaches a course about the theology of religions, and partners with the Omani government to bring Christian scholars to the region. Leonard will also foster a partnership with the Institute of Sharia Studies in Muscat, a reputable Islamic seminary in the Gulf region that draws imams in training from Yemen, the United Arab Emirates, Afghanistan, Pakistan, Egypt, Somalia, Iraq, and Iran.

Can the dialogue and relationship-building that happened in Montrose, New York, happen in the Middle East? For Leonard, the theme of his ministry is bridge building. "I'd like to build bridges collaboratively and creatively with as many as want to join me. That was the nature of the call I felt to come to Oman."

Time will tell what bridges Leonard will build in his new role. In the end, though, he doesn't define success in terms of numbers, but in terms of keeping the doors open, of relationships formed through deep, open listening and deep, open sharing. "I really think the greatest opportunity for ministry is in the tiny struggling churches," said Leonard. "Consistently, the most important thing to the kids was not the expensive outings like rafting trips, it wasn't community service, it was open discussion and handing around the talking stick and just sharing, talking as long as they wanted to and everyone else had to listen. And it was praying together." ♦

Heather Roote Faller is a PTS alumna, Class of 2002, and was a former writer in the Communications/Publications Office.



Reunion 2010—From Gutenberg to Google

The week of October 25–28, 2010, brought more than 130 alumni/ae and spouses back to campus for fellowship, learning, and worship together. They relived memories of their student days, shared meals, heard President Torrance's state-of-the-Seminary address, and attended enriching lectures by Ken Bailey and Diana Butler Bass as well as workshops led by fellow alums and faculty members. Whether you attended the reunion or not, we invite you to share it through these photographs taken by PTS photographers Kim Schmidt and Len Turner. And plan to join us next October for Reunion 2011!



Diana Butler Bass, a scholar specializing in American culture and religion, delivered The Rian/Skinner Lectures on "A People's History of Christianity: The Other Side of the Story."



Jack McAnlis, director of planned giving, presents a Legacy Society pin to Barbara Roche (M.Div., 1960). The Legacy Society recognizes those who plan future gifts to the Seminary.



On October 28, the Seminary celebrated the tenth anniversary of the installation of the Joe R. Engle Organ in Miller Chapel. Paul Fritts, left, who built the organ, hugs Joan Lippincott after she played that night. Lippincott also performed the inaugural concert in February 2001.



Donald Lundgren (M.Div., 1960) played violin during the October 28 worship service in Miller Chapel.

Honoring a Distinguished Alumna

The Seminary honored the president of a historic African American seminary when it presented Leah Gaskin Fitchue (M.Div., 1983) with its 2010 Distinguished Alumna Award during October's reunion. She received the award during the opening dinner on October 25 and delivered a lecture, "Theological Education: A Hope for the Future," two days later.

Fitchue is the president of Payne Theological Seminary, a 166-year-old institution of the African Methodist Episcopal Church, in Wilberforce, Ohio. The award recognized her for her pioneering leadership as the first woman to serve as president of Payne, as the first African American woman to serve as president of any of the 254 member schools of the Association of Theological Schools, and as the first woman to serve as president of any historically black theological seminary.

Her lecture addressed questions around how seminaries and churches will work together in the future, the complex nature of the black church, and her views on preparing clergy. She shared examples of work being done at Payne, which teaches specific courses



addressing problems in the black community, including AIDS, unemployment, and the high numbers of African Americans in prison. "Our curriculum is built on the context of those we serve," she said.

Fitchue concluded her address saying, "I thank you for this distinguished honor. May I always be worthy of it."

In March the Seminary also honored Anna May Sa Pa (Ph.D., 1989), the second 2010 Distinguished Alumna Award winner. Say Pa is the president of Myanmar Institute of Theology in Myanmar and was unable to travel to the United States to accept her award in October.

Fitchue's road to success had early challenges. "When I came here, I was a commuting student. I lived in Trenton, went to school full time, worked as a single mother full time, and worked full time at Educational Testing Service. So it was a grueling experience," she said. "But I had a mission, to get my M.Div., and I stayed very, very focused."

That focus helped her beyond graduation. She also holds a Master of Science degree from the University of Michigan, and a Doctor of Education degree from Harvard University.

Before becoming Payne's president, she was professor of religious studies at Hampton University in Hampton, Virginia, and executive vice president and academic dean of the Interdenominational Center in Atlanta, Georgia. Fitchue is an ordained minister in the African Methodist Episcopal Church, which was founded in 1787 in Philadelphia, Pennsylvania, when black members of St. George's Methodist Church walked out of church during a service because they were reprimanded for kneeling in prayer in the wrong gallery.

She was a pastor of congregations in Trenton, New Jersey, and Philadelphia, Pennsylvania, and has worked with both the Urban League and the Commission on Human Relations in Philadelphia.

In 2010, the U.S. State Department appointed her to participate in an interfaith conversation between the U.S. government and the Republic of Indonesia. And she has made presentations on urban ministry in South Korea, South Africa, and Côte d'Ivoire.



Greg Gibson, left (M.Div., 1973), presented the 2010 Distinguished Alumna Award to Leah Gaskin Fitchue (M.Div., 1983) during the opening dinner October 25.



Tom Hilton (M.Div., 1960; PTS trustee emeritus), left, and Don Howland (M.Div., 1960) share memories during the Class of 1960 Dinner.



Stanley Niebruegge (M.Div., 1953) catches up on some reading between reunion workshops.



More than 130 alumni/ae and their spouses returned to campus for Reunion Week 2010. Many attended the opening dinner October 25.



Lynn Nygren, left, Jim McCormack (M.Div., 1970), and Richard Nygren (M.Div., 1960; D.Min., 1981) share a moment on the lawn outside Stuart Hall.



Philip Ferguson (M.Div., 1960) enjoys a good laugh over dinner with his classmates in the Class of 1960 Dinner.



Reunion week included workshops that qualify for continuing education credits. Many alumni/ae participated in these opportunities for learning and engaging discussions.



J.B. Adams (M.Div., 1960), left, George Haines (M.Div., 1960; Th.M., 1963), and Lisa Haines talk during the Class of 1960 Dinner.



The Legacy Society Luncheon honors those who have committed future gifts to the Seminary. Ann Mallard, left, and John Galloway, secretary of the Board of Trustees, talk with Victor Aloyo Jr., PTS's director of multicultural relations.

The Class of 1960



Reunion 2010 honored the fiftieth anniversary of the Class of 1960. Thirty-four of the original two hundred thirteen classmates posed for a class photo during dinner at the Present Day Club. Pictured on the bottom row, from the left: Ronald Sloan, J.B. Adams III, J. Daniel Brown, Clara Joe Minarik Fisher, Gloria J. Gibson Kinsler, Erma Polly Williams Fischler, Barbara A. Roche, Robert Lisi, and Donald K. Lundgren. Second row, from the left: George L. Haines, Richard Nygren, William Kirkman, Samuel Baez, Philip Ferguson, N. Barry Dancy, Caleb H. Johnson, J. Raymond Brubaker, and F. Ross Kinsler. Third row, from the left: Kermit D. Johnson, Charles Dreyer, Kenneth Wells, Charles Cureton, John C. Vaughn, Joe Walton Martin Jr., and Craig Cashdollar. Fourth row, from the left: Thomas Carr, William Klassen, Joseph W. Atkins III, Donald G. Howland, Philip E. Henderson, Roger D. Patton, C. Thomas Hilton, Arthur L. Benjamin, and John H. Valk.



Lynn and Kermit Johnson pose for a photo during the dinner. Kermit, Class of 1960, is Chaplain (Major General) U.S. Army (Ret.).



Alumni/ae met for coffee on the Stuart Lawn each day after the morning seminars.

PRINCETON THEOLOGICAL SEMINARY CHOIR



In 1953, twenty-four members of the Seminary's Touring Choir traveled to Japan, Korea, and the Pacific Islands. At the reunion, seven singers returned to campus to re-live their missionary work. Pictured are, from left, Paul Rutgers, John Lee, Don Pendell, Phil Young, Al Davies, Arlo Duba, and Jim MacKellar. All were Class of 1955, except Lee, who graduated in 1956. See their online travelog at <http://www3.ptsem.edu/IntContent.aspx?id=4523>, select "1953 PTS Touring Choir Travel Log."



Alf Halvorson (M.Div., 1990; Th.M., 1991), Alumni/ae Association Executive Council president, left, officiated when the Sacrament of Holy Communion was celebrated during the reunion's opening worship service. Director of Alumni/ae Relations, Bob Sharman, right, participated in the Service of Remembrance.



Dr. Kenneth Bailey, research professor of New Testament emeritus at the Ecumenical Institute (Tantur) in Jerusalem, lectured on "First Corinthians: Its Rhetoric and Culture."

SAVE THE DATE!

REUNION 2011
OCTOBER 24 THROUGH 28, 2011



Throughout reunion week, alumni/ae took part in twenty-two lectures and workshops on a wide range of theological topics.

PTS Welcomes Loren T. Stuckenbruck as Richard Dearborn Professor of New Testament

BY SARAH MESSNER

Professor Loren T. Stuckenbruck was literally born into a theological milieu at the University of Tübingen in Germany. His parents, Earl and Ottie Mearl Stuckenbruck, were founders of the Institute for the Study of Christian Origins at the university, which united the Protestant faculty on campus and attracted some of the most well-regarded theological minds of the day. As a young child in Tübingen, Stuckenbruck recalled sitting at the knee of such theological greats as Hans Küng and Jürgen Moltmann. “Tübingen was the place to go for theology,” Stuckenbruck noted with pride.

When the Stuckenbruck family returned to the United States, Loren’s father assumed a professorship at Milligan College in eastern Tennessee. Loren eventually attended Milligan himself, where he learned Greek from his father, but had little desire to follow in his footsteps. Loren had grown up to become an accomplished concert pianist, specializing in Chopin. It wasn’t until he sustained an injury to his shoulder, which prevented him from playing, that he began to seriously consider scholarship as a vocation. “I figured that if I couldn’t play the piano, I might as well study the Bible,” Stuckenbruck said. He began to learn a number of ancient languages, discovering a new interest in biblical studies, and the realization that he wanted to “get under the skin” of Second Temple Judaism.

It was during his undergraduate days that he met PTS Professor Bruce Metzger, who was delivering a series of lectures at Milligan. “I decided that I wanted to be in a place where I could learn from him,” said Stuckenbruck. He began his studies at PTS shortly thereafter.

Early in his first semester, Stuckenbruck had to temporarily withdraw from PTS on medical leave. He received a “wonderful, handwritten letter” from Metzger, “telling me how sorry he was, and expressing his belief that ‘all things work together for good for those who love God.’” The letter offered encouragement and inspired Stuckenbruck to continue his studies independently while he recovered. For the remainder of that year, he studied Hebrew, Latin, French, and piano, before returning to PTS with renewed vigor and focus. “It was because of that letter,” Stuckenbruck said, “that I came back.”

After graduating from PTS, and with a Ph.D. on the horizon, Stuckenbruck was awarded a Fulbright grant to study Semitics at the University of Tübingen. The grant was renewed for an additional year, and Stuckenbruck continued his studies at the University of Heidelberg before returning to PTS to pursue doctoral studies in the New Testament. He taught full time at the University of Kiel in Germany for two years while he completed his dissertation on angel veneration in ancient Judaism and early Christianity. He was then appointed to the faculty at the University of Durham (England), where he taught biblical studies for fifteen years, and was head of the faculty, prior to coming to PTS in 2009.

Today, as PTS’s Richard J. Dearborn Professor of New Testament,

Stuckenbruck teaches courses in biblical studies, including biblical exegesis, Second Temple Judaism, the Dead Sea Scrolls, and apocryphal literature. His wide-ranging research interests include early Jewish wisdom and apocalyptic thought, Semitic languages, demonology, and the problem of evil and suffering. “I am

constantly amazed at the breadth and depth of Professor Stuckenbruck’s knowledge—not only on the Dead Sea Scrolls, but on a wide range of subjects,” said Ph.D. student Chris Hooker, who took Stuckenbruck’s seminar on the Dead Sea Scrolls. “He can field questions on numerous issues, citing by number and verse the manuscript fragments that directly address the question at hand. He is truly an intellectual asset for the Seminary.”

Stuckenbruck is also one of the few experts in Ge’ez (Ethiopic) in the American academy. His knowledge of Ethiopic informs Stuckenbruck’s understanding of how the Bible was received in New Testament times in Ethiopia. “What many people don’t realize is that the Horn of Africa was one of the most literary cultures of the fourth century (CE), and many ancient Jewish texts are preserved only in Ethiopic.” Stuckenbruck has collaborated with other scholars across religious and national backgrounds from Ethiopia, Europe, and the Middle East. “In a Protestant seminary such as PTS, which stands in the Reformed tradition, my place is to enhance the ecumenical context within which the institution takes its stand.”

Stuckenbruck takes pleasure in introducing literature such as the Dead Sea Scrolls to his students, and sees non-canonical texts as being in conversation with the Protestant Bible. By stepping outside of the canonical box, Stuckenbruck said, “I am free to look at familiar texts with new eyes, and to see things in the Protestant canon I didn’t see before.” In this way, extracanonical literature “becomes a serious conversation partner in shedding new light on our current understanding of scripture.” Through the Dead Sea Scrolls in particular, Stuckenbruck sees the Jewish population at the time grappling with the problem of evil, political oppression, and the complexity of their own culture. “My interest in this literature is as much autobiographical as it is an interest in ancient literature: my encounter with this literature is a mirror to myself.”

At the end of the day, Stuckenbruck hopes that his students will likewise be inspired to use these ancient texts as mirrors. ✱

Sarah Messner is a junior at PTS. She works in the Communications/Publications Office as an editorial assistant.



Photo: Kim Schmidt

class NOTES

Class Notes may be edited for length or clarity, and should include the writer's name, degree(s), year(s) of graduation, address, and telephone number. We receive many class notes and try to print them all, but that is not always possible.

Photographs are welcome, but upon discretion of the editors may not be used due to the quality of the photograph or space limitations. Photographs may be submitted electronically as long as they are high resolution or at least 300 dpi.

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	M.A.T.S.	T
M.R.E.	E	D.Min.	P
M.A.	E	Th.D.	D
Th.M.	M	Ph.D.	D

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1946 Alan Gripe (B)

celebrated his ninetieth birthday in September. He hopes to finish writing an autobiography in 2011 that he wants to title "Around the World in Eighty Years—Seeking the Peaceable Kingdom."

1948 Charlie Brackbill (B)

writes, "At 89 my good wife and I agreed it was time that I give up something, so I resigned as president of the Old First Historic Trust, which I had formed to restore First Presbyterian Church in Elizabeth, New Jersey's oldest church (1664)."

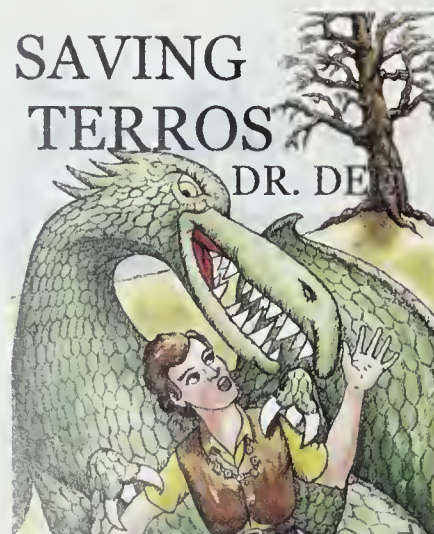
1954 Houston Hodges (B)

has published a new book, *The Lessons: A Half Century of Ministry—From the Outside In*, a retrospective. It is available from the publisher, lulu.com, or from the author, hhodges1@hiwaay.net.

1956 Kenneth Cragg (B)

has completed a book, *Jesus and Muhammad, Potential Partners for Peace*, related to Islam, the radical crisis, and the challenge to the Christian community.

Rich Doerbaum (B), alias Dr. Dee, has written and illustrated *Saving Terros* (Bethany Press), a book for middle grade children and adults. It is a parable with more than 120 allusions to biblical persons and places, events and ideas, sayings and principles. ▽



1957 Adolph Kunen (B)

has accepted a call to serve as designated pastor of Westminster Presbyterian Church in Las Vegas, Nevada.

1962 J. David Muyskens

(M, '78P) has published *Sacred Breath: Forty Days of Centering Prayer* (Upper Room Books, September 2010). The book follows a forty-day format, with readings for each day and suggestions for prayer and scripture meditation. It is written for those who want to continue a practice of contemplative prayer. Muyskens has also written *Forty Days to a Closer Walk with God: The Practice of Centering Prayer*, which introduces the method called "centering prayer" and contains recommendations for group use.

1963 Abd-el-Masih Istafanous (D)

has published *Calvin's Doctrine of Biblical Authority* (Wipf & Stock, 2010). The book suggests a new approach to the understanding of the *Institutes*, with the *duplex gratia dei* as a key to the understanding of the duplex *Cognitio Domini*.

1964 David G. Burke (M)

has edited *Translation That Openeth the Window: Reflections on the History and Legacy of the King James Bible* (Society of Biblical Literature, September 2009).

William R. Russell (B) writes that Parson's Porch Books in Cleveland, Tennessee, has published a collection of his "trademark" soliloquy sermons

and monologue meditations titled *If Only I Had Known....* He says, "The book contains twenty-one first-person messages retelling familiar (and sometimes not-so-familiar) Bible stories from the perspective of someone who was there. Each message is preceded by an introduction to the research-and-imagination process through which the character, and his story, came alive for me—written in hope of encouraging younger preachers to experiment with a preaching genre that has been very successful for me, but has largely died out from North American pulpits."

1966 In October, Fortress Press published **Ron Richardson's (B)** *Couples in Conflict: A Family Systems Approach to Marriage Counseling*.

1967 Terence Fretheim's (D) new book, *Creation Untamed: The Bible, God, and Natural Disasters*, was published in August by Baker Academic.

Kent Ira Groff (B) wrote a book of prayer poems, *Facing East, Praying West: Poetic Reflections on The Spiritual Exercises* (Paulist Press, 2010), while on sabbatical in India. He continues to serve as a spiritual companion for seekers and ministers, to lead retreats and conferences, and to write. ▽



class NOTES

Norm Nelson's (M)

"Compassionate Radio" has doubled its number of program releases to 1,000 daily, Monday through Friday, across the United States. The ministry, which works in thirty of the world's toughest countries including Afghanistan, Bangladesh, Iraq, Myanmar, North Korea, Pakistan, and Sudan (Khartoum and Darfur), is now engaged in a continuing outreach to Haiti, supporting an effort that has supplied medical aid and more than three million meals. Last spring he participated in a group of scholars meeting with members of the Khartoum government at a policy workshop concerning the future of United States/Sudan relations.

Donald O'Dell (B) is "almost fully retired" in eastern Tennessee. He is still active in environmental issues and with presentations about his book *How the Bible Became the Bible* (Infinity Publishing), which won the Florida Writers Association Royal Palm Literary Award for non-fiction. He writes that "its open discussion of bibliolatry has been found to be very relevant in today's political climate."

1969 Halford R. Ryan (b)

retired from Washington and Lee University in Lexington, Virginia, where he had taught public speaking since 1970. He attended PTS for one year on a Rockefeller Theological Fellowship (1966–1967), and sang in Dr. David Hugh Jones's chapel and traveling choirs.

Harry Boyce Wallace (M), and his wife, Beth, were honored by Memphis Theological Seminary with Doctor of Divinity degrees in recognition of their outstanding service to the Cumberland Presbyterian Church. They have served as missionaries in Colombia for the past forty-seven years and they still minister there. Harry was also elected moderator of the General Assembly of the Cumberland Presbyterian Church.

1970 Peter Wernett (B) was inducted in August into the Jim Thorpe Sports Hall of Fame. He was a two-sport star at Jim Thorpe Area High School in Pennsylvania, lettering in both baseball and football. In April 1955 he pitched the first no-hitter in school history, was the leading hitter in 1956, and was named that same year to the Tri-County American Legion Junior Baseball League All-Star team. He also played tackle on the first football team at the high school and was selected to the Panther Valley All-Star team. ▽



1971 David Wiley (D) stepped down in January 2009 from thirty-five years as director of the African Centers at the University of Wisconsin-Madison. He continues to work

at Michigan State University as professor of sociology and African studies. His research has concerned African environment and development (religion and class, squatter housing, species change, urban pollution, and global markets) in Zimbabwe, Zambia, Kenya, and South Africa. He is currently writing on the new U.S. military focus on Africa and international education in the United States universities.

He writes: "In May 2009, a number of PTS graduates and others celebrated the ninety-fifth birthday of Margaret Flory at her residence in Brevard, North Carolina. In the 1960s PTS Professors Richard Shaul and Charles West, and Flory, founded the International Fellowship at PTS, and she was instrumental in sending many PTS students abroad in the Presbyterian COEMAR/WSCF Frontier Intern Program, helping found the University Christian Movement, and many other student Christian movement and ecumenical mission activities."

1973 Greg Gibson (B)

returned to PTS this fall as a scholar-in-residence after thirty-six years as a Presbyterian minister and thirty-two years as an attorney, during which he was elected as an Ohio Super Lawyer and named among Best Lawyers in America.

1974 Rogelio T. Pangilinan (M)

retired on September 1, 2010, after forty-eight-plus years serving the Northern Illinois Conference of the United Methodist Church. He

was given a one-quarter-time appointment at Faith United Methodist Church in Lombard, Illinois.

Philip L. Wickeri (B, '85D)

and his wife, **Janice ('75e)**, have moved to Hong Kong, where Philip has begun a new position with the Hong Kong Sheng Kung Hui (Anglican Church) as advisor to the archbishop on theological and historical studies.

1975 In September, The Presbyterian Church of Nigeria elected **E.M. Uka (M)** as its new moderator. He will lead the church for the next six years.

1977 Mary Ebenhack's (E)

company, AHEAD Energy, relocated its offices in August from the University of Rochester in Rochester, New York, to the Bernard McDonough Center for Leadership and Business at Marietta College in Marietta, Ohio. AHEAD is a 501(c)(3) nonprofit organization that assists schools and medical facilities in Africa in harnessing local energy resources to meet daily needs in an economically sustainable, environmentally conscientious manner.

Joyce R. Krajian (B) is the new director of The Middleton Center for Pastoral Care and Counseling, a specialized ministry of Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania.

1978 Larry Scott (B) is the new minister of Kitimat United Church in Kitimat, British Columbia, Canada.

class NOTES

After retiring last summer from active duty chaplaincy, **Jeff Young (B)** made a successful transition to working in the National Guard Chaplain's Office. He writes that there is "lots of ministry and life after hanging up the uniform!"

1979 Bob Faser (B) has recently become minister of St. Andrew's Uniting Church in Bacchus Marsh, Victoria, Australia (near Melbourne). He is a member of the Uniting Church in Australia's national dialogue group, with representatives of the Australian Jewish community, along with being convenor of his synod's Working Group on Christian-Jewish Relations. He is also involved in Rotary, currently a member of one of Rotary's new "eclubs" meeting on the Internet.

1981 Keith Curran's (B) church, St. Andrew Presbyterian of Suffolk, Virginia, is celebrating its thirtieth anniversary in 2011 with a Presbyterian Heritage trip to Scotland July 6–15, 2011. Seats are open to others who would like to join them. Visit www.standrewpres.net (church trips) for more information.

Curran officiated at his son Todd's wedding in Charleston, South Carolina, on November 6, 2010. It was held in a park and the bride and groom processed to accordion music.

Since June 1, 2010, **John McFayden (B, '96P)** has served as vice president of church relations for the Board of Pensions of the Presbyterian Church (USA) and now resides in Philadelphia, Pennsylvania.

1982 Carlos Wilton (B) recently celebrated his twentieth anniversary as pastor of the Point Pleasant (New Jersey) Presbyterian Church. CSS Publications has published the third and final volume of his lectionary commentary, *Lectionary Preaching Workbook, Cycle A*. He is founder and editor of what may be the first-ever free sermon resources wiki, wikipreacher.org.

1983 Robert J. Cromwell (B) is a full-time chaplain with Odyssey Hospice of Kansas City, and does pulpit supply in Heartland Presbytery.

Brett Webb-Mitchell (B) has published *Beyond Accessibility: Toward Full Inclusion of People with Disabilities in Faith Communities* (Church Publishing Company, 2010).

1984 John Hoad (D) has published *Translating Jesus for Today* (Xlibris). The book considers the various lenses through which Jesus has been historically viewed and focuses on the human Jesus. It can be ordered from xlibris.com, Barnes and Noble, or amazon.com.

Hoad is a native of Barbados, who served in the Methodist Church in Guyana and Jamaica before coming to PTS. He was president of the United Theological College of the West Indies in Jamaica. Now retired at the age of 83, he lives with his wife, Karen, in Charleston, South Carolina.

Rebecca Price Janney (B) has written *Then Comes*

Marriage? A Cultural History of the American Family (Moody Publishers, 2010). Janney traces "changing mores and practices surrounding marriage and family life from colonial times until today," including often overlooked Native Americans, slaves, nineteenth-century immigrants, and others.

Brian Schroeder (B), professor of philosophy at Rochester Institute of Technology, has written *Between Nihilism and Politics: The Hermeneutics of Gianni Vattimo* (SUNY Press, October 2010). The book can be found at www.sunypress.edu.

In June, **Diana M. Hagewood Smith (B)**, a United Methodist elder, became a member in full connection of the Missouri Annual Conference of the United Methodist Church, by transfer from the Greater New Jersey Annual Conference. She has served as the pastor of Grace United Methodist Church in Springfield, Missouri, for two years. She also celebrated the twenty-fifth anniversary of her ordination as a deacon on June 13, 1985, in Ocean City, New Jersey.

Sharon L. Vandegrift (B) is executive director and coach with Bridge-the-Gap Life Coaching Services, LLC. Bridge-the-Gap specializes in coaching support for clergy and helping professionals. Find more information at www.btglife coaching.com.

1985 Ed Brandt (B) met **Gary Ziccardi ('87B)** at a September conference for military chaplains in Germany.

They were part of a delegation of chaplains from African nations. He writes that it was "great to catch up with a former classmate!" Brandt serves with the Army National Guard and Ziccardi in the Air Force.

William Brown (B), professor of Old Testament at Columbia Theological Seminary, has published a new book, *The Seven Pillars of Creation: The Bible, Science, and the Ecology of Wonder* (Oxford University Press).

Having served Presbyterian churches in Burlingame and Rancho Santa Fe, California, **Dan Meyer (B)** has been pastoring a non-denominational church in the Chicago area for the past thirteen years. He also hosts *Life Focus*, an Emmy award-winning television news magazine that airs nationwide on PBS stations.

Karen R. Moritz (B) serves as a PCUSA mission coworker in Prague, Czech Republic, as an ecumenical relations facilitator with the Evangelical Church of the Czech Brethren.

1986 Kenn Iskov (B) and his wife, Leonie, serve as short-term volunteers at Arab Baptist Theological Seminary in Beirut, Lebanon, at the invitation of fellow PTS graduate **Perry Shaw ('85M)**. Kenn is documenting a new curriculum in readiness for accreditation in November 2011. The curriculum was designed by a team led by Shaw.

1987 After twenty-two years as the pastor of St. Johns

class NOTES

Presbyterian Church in Jacksonville, Florida, **Ronald R. Smith (M)** has recently taken a call as the pastor of the First Presbyterian Church in Maitland.

Steve Weber (B) served last summer as Navy Reserve chaplain with the United States Coast Guard on the Gulf Coast of Louisiana as part of the response team following the Deepwater Horizon oil spill.

1988 Ron Cobb (B) was recently promoted to core faculty by the Massachusetts School of Professional Psychology. He teaches and advises students in the Psy.D. program in clinical psychology.

Lance Hickerson (B, '93M) writes that after some years of working in operations supervision for UPS, he was called in January 2010 by the Forest Home Church of Franklin, Tennessee, to serve as senior minister.

Michael Rayner (M) is dean of research at the University of the Highlands and Islands' Millennium Institute in Inverness, Scotland. He writes: "I am the first such dean of research in what is soon to become the United Kingdom's newest university. One of the academic partner organizations is Highland Theological College, which has a near-to-unique mission and approach in higher education terms, and covers academic partner organizations that span the breadth and depth of the Scottish Highlands."

Peter de Vries (B) received a Ph.D. in religious studies at the University of Pittsburgh in May. His dissertation was titled "Appropriating Apocalyptic: The Hermeneutics of Paul Ricoeur and the Olivet Discourse of Mark 13." He is pastor of Old Union Presbyterian Church in Mars, Pennsylvania.

David K. Yoo (B) has been named director of the Asian American Studies Center and professor in the Department of Asian American Studies at the University of California-Los Angeles (UCLA). The center is regarded as the leading Asian American studies program in the country. Yoo joined UCLA as a visiting professor and acting director in January.

1989 Robert Gamble (M) has contributed to *How to Achieve a Heaven on Earth*, a book of 101 essays by some well-known people like Barack Obama, George Bush, Al Gore, Tony Blair, Ted Turner, Walter Wink, and Thomas Friedman, and some unknown people like himself. He writes that it is for the most part about good people trying to do a good thing.

Kevin R. Henson (B) received his D.Min. from Memphis Theological Seminary. His dissertation was titled "Children of the Living God: A Faith-Informed Response to the Epidemic of Childhood Obesity." He serves as executive director of the Cumberland Presbyterian Children's Home in Denton, Texas.

Olive Elaine Hinnant (B) and **David Wiseman ('73B)** marched with Bishop Gene Robinson in the 2010 Santa Fe Pride Parade. Robinson was the honored host/guest speaker. ▽



Babette Davis Reeves (E) is "still having a blast" as children and youth librarian at the library in Alamosa, Colorado, where her focus is on providing early literacy education and services to the San Luis Valley. She is also an adjunct professor at Emporia State University, teaching the children's services class for their MLIS program. She and her husband, Brian, celebrated their twenty-third anniversary in June. While she and her family do not live in "typical" Colorado, she would love to hear from alums that venture out to visit Great Sand Dunes National Park, which is nearby.

1992 Donovan Drake (B) has recently been called to be the pastor and head of staff of Westminster Presbyterian Church in Nashville, Tennessee.

Trace Haythorn (B) is the new executive director of the Frazer Center in Atlanta, Georgia, an organization that offers programs to more than 200 children and more than 100 adults with disabilities.

Haythorn says, "Having spent the last several years thinking, writing, and nurturing young leaders around the questions of vocation, mine found me along the way."

1993 Mark Douglas (B, '94M), associate professor of Christian ethics at Columbia Theological Seminary, was one of eleven participants in the Caux Round

Table, which convened last summer in Caux, Switzerland, to address moral and ethical issues related to the current global economic crisis. The group included religious leaders, scholars, and legal and business professionals representing the Abrahamic faith traditions of Judaism, Christianity, and Islam. They collaborated in writing The Mountain Statement, a set of practical lessons for the conduct of finance and business, coinciding with the second anniversary of the failure of private credit markets, which triggered a global economic crisis. Read The Mountain Statement at <http://www.ctsnet.edu/files/documents/MountainHouseStatement2010.pdf>.

Lisa Bobb Hair (B) serves as Protestant chaplain of York College in York, Pennsylvania. She is also pastor of St. Jacob's Lutheran Church in York New Salem, and lives with her husband, Richard, and daughter Madeline (eight), in York.

class NOTES

weddings & BIRTHS

WEDDINGS

Barbara A. Chaapel ('73B) and Herbert D. Valentine, February 21, 2010
 Elizabeth Wilson ('04B) and George Manahan, October 9, 2010
 Meredith M. Herbert ('10b) and Alexander R. Bearden ('08B), July 4, 2010
 Miriam Todd ('10B) and Clayton Mauritzen ('09B), June 26, 2010
 Emma Hayes ('10B) and Matthew Nickel ('09B), May 29, 2010
 Melinda L. Hall ('10B) and Nathaniel W. Royster ('09B), August 21, 2010
 Caroline Anderson ('10B) and Jeremy Jinkins ('10B), June 13, 2009
 Rachel Achtemeier ('10B) and Matt Rhodes ('11B), June 20, 2010
 Elizabeth Garber ('10B) and Alexander Martini ('11B), August 22, 2009
 Kathryn Cooper ('10B) and Eric Nix, May 29, 2010

BIRTHS

William Joshua to Wonjae Choi ('02B) and Yeong Bae ('94B) on August 17, 2010
 Ellery Anne to Sheri and Keith Geiselman ('95B) on January 22, 2010
 Berkley Stephen to Courtney Mills Jones ('03E) and Stephen Willis on August 3, 2009
 Evangeline Joy to Nancy and Nathan Hart ('04B) on May 3, 2010
 Evelyn Grace to Carolyn ('04B) and Philip Helsel (Ph.D. candidate) on April 5, 2010
 Elizabeth Ruth to Mary Beth ('05B) and Matt Mardis-LeCroy ('02B) on August 17, 2010
 Abigail Elizabeth to Rebecca ('06B) and David Kahnt ('09b) on September 4, 2010
 Virginia Elizabeth to Anna Katherine (Ph.D. candidate) and William Shurley ('07B) on May 24, 2010

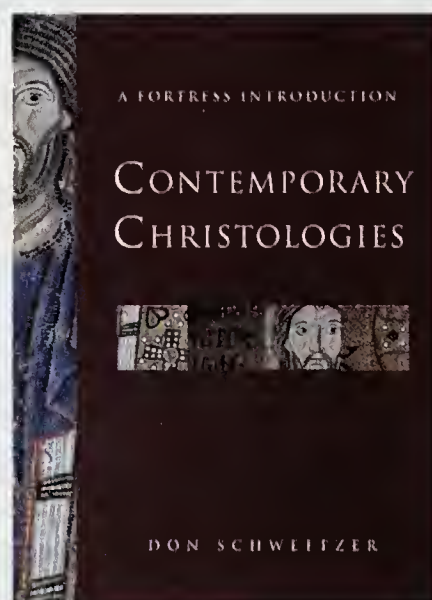
Jin S. Kim (B), pastor of the Church of All Nations in Minneapolis, Minnesota, has joined the General Assembly Mission Council as field staff for Korean English Ministries in the Office of Korean Congregational Support. He helps develop vision and strategies to strengthen Korean English Ministries in the PCUSA, and assists in providing leadership development and networking opportunities for 1.5 and second generation clergy and leaders, including clergywomen and women leaders.

Joseph Pagano (B) serves as rector of Emmanuel Episcopal Church in Baltimore, Maryland.

His wife, **Amy Richter (B)**, is rector of St. Anne's Episcopal Church in Annapolis. She received her Ph.D. in New Testament from Marquette University in Milwaukee, Wisconsin, last May.

Don Schweitzer (D) has published his second book, *Contemporary Christologies* (Fortress Press, 2010). The book is an introduction to the work of fifteen leading international Protestant and Catholic theologians of our day, including Dorothy Soelle, Jon Sobrino, Rosemary Radford Ruether, and Douglas John Hall. The chapters explore the social context of each thinker and the thought and voice of

each on the person and work of Jesus Christ in the environment of our contemporary world. Schweitzer is professor of theology at St. Andrew's College in Saskatoon, Saskatchewan, Canada. ▽



1994 Michael Church (B), along with his wife, **Terri Luper Church ('95B)**, has begun his second year of mission development in Cluj-Napoca, Romania.

Allan Cole Jr. (B, '01D) is the new academic dean of Austin Presbyterian Theological Seminary.

Michael Stephens (B) is now senior editor of Bible and Reference at the United Methodist Publishing House.

1995 Dustin Ellington (B) and his family moved from Cairo, Egypt, to Lusaka, Zambia, in August. Ellington is lecturer in New Testament at Justo Mwale Theological University College. He and his wife, Sherri, have been PCUSA mission coworkers since 2005.

Margot Starbuck Hausmann's (B) new book was released this past summer. *Unsqueezed: Springing Free from Skinny Jeans, Nose Jobs, Highlights, and Stilettos* is available on amazon.com.

1996 James Metzger (B) recently published two articles: "Disability and the Marginalization of God in the Parable of the Snubbed Host" (Luke 14:15-24), in *The Bible and Critical Theory* 6.2 (2010), and "God as F(r)riend? Reading Luke 11:5-13 and 18:1-8 with a Hermeneutic of Suffering," in *Horizons in Biblical Theology* 32.1 (2010). He is currently enrolled in an M.A. program in English studies at East Carolina University.

Take a Bow

E. Ellwood (Woody) Carey ('54B) was honored as Man of the Year by Outreach, a gay advocacy and justice organization in Madison, Wisconsin. Carey was chosen for his work with HIV/AIDS education in the United States and South Africa, as well as his leadership to the New Harvest Foundation, which awards grants to groups doing justice work for the LGBT community in southern Wisconsin.

In May, **Robert Holst ('74D)**, president of Concordia University-Saint Paul, was honored with The Great Commission Award in recognition of his leadership in the evangelism and mission efforts of the Lutheran Church Missouri Synod. The award was presented at a gala on the campus of Concordia University in Irvine, California.

On March 24, 2010, **J. Scott Patterson ('74B)**, pastor of Dover Congregational Church in Westlake, Ohio, delivered the opening invocation at the Ohio House of Representatives.

Brian Blount's ('81B) commentary on Revelation was selected as the top reference book of 2009 by the Academy of Parish Clergy. The commentary is part of the Westminster John Knox Press's *New Testament Library* commentary series.

David Lee Jones ('82B), director of the Doctor of Ministry Program at Austin Presbyterian Theological Seminary, received the 2010 Distinguished Leadership in Doctor of Ministry Education Award from the Association for Doctor of Ministry Education (ADME). This is ADME's highest award and Jones is only its fourth recipient in the organization's twenty-year history.

Kathleen O'Connor ('84D), the William Marcellus McPheeters Professor of Old Testament at Columbia Theological Seminary in Decatur, Georgia, was honored by the Society of Biblical Literature at its annual meeting in November. She spoke about her vocation as a theological educator serving in a theological

seminary. O'Connor's book *Lamentations and the Tears of the World* received the Catholic Press Association first prize in scripture in 2003.

Margaret Grun Kibben ('86B, '02P) has been promoted to Rear Admiral and assigned chaplain of the United States Marine Corps/deputy chief of chaplains/deputy director of religious ministries, Office of the Chief of Naval Operations, in Washington DC. She is the first woman to serve in this role.



Phil Holtan ('91M), pastor of Calvary Lutheran Church in Perham, Minnesota, was given a leadership award by the Perham Leadership Hall of Fame in April for spearheading the "Feed My Starving Children" project in March 2009. The project was the "largest single undertaking in East Otter Trail's [County] history." In two days, 435,888 meals were packaged, and were bound for developing countries. More than \$73,000 was raised for the "Feed My Starving Children" effort.

Tamara Davis ('10B) has been named a 2010 Verizon Wireless HopeLine(R) Scholar. Funded by a \$100,000 grant, the Verizon Wireless HopeLine Scholarship Fund was created in conjunction with the Center on Violence Against Women and Children, to recognize outstanding graduate students enrolled in Rutgers University's School of Social Work who are specializing in violence against women and children. During her studies at PTS, Davis created two programs to raise awareness of domestic violence and sexual abuse.

1997 Kathryn Blanchard (B) has published *The Protestant Ethic or the Spirit of Capitalism: Christians, Freedom, and Free Markets* (Cascade, 2010).

Linda Pollock (M, '99M) is parish minister for the Ross of Mull and the island of Iona. She writes that most people know the island of Iona, where 250,000 people make a pilgrimage between Easter and All Saints Day, while Mull is "as beautiful, and recent

archaeological digs have uncovered several monk's schools where men trained and were sent out to preach the Good News of Christ all over Scotland and further afield."

Matthew L. Skinner (B, '02D) has written *The Trial Narratives: Conflict, Power, and Identity in the New Testament* (Westminster John Knox Press).

1998 Bryan Bass-Riley (B) recently graduated from Neumann University in Aston,

Pennsylvania, with a masters in pastoral counseling. He continues his work as the director of pastoral care and CPE supervisor at the Al duPont Hospital for Children in Wilmington, Delaware, and he also has a small pastoral counseling practice in Gibbstown, New Jersey.

Shang-Jen Chen (M, '04D) has been appointed acting president of Taiwan Theological Seminary.

John Kaiser (B) has returned to the United States after serving as an infantry brigade combat team chaplain in Germany. He was recently selected for chaplain lieutenant colonel, and has moved with his family to San Antonio, Texas, to serve at the army medical command headquarters.

1999 Starting on the steps of Miller Chapel, **Darrell Armstrong (B)** ran the twelve-mile stretch from Princeton to Trenton, New Jersey, on

class NOTES

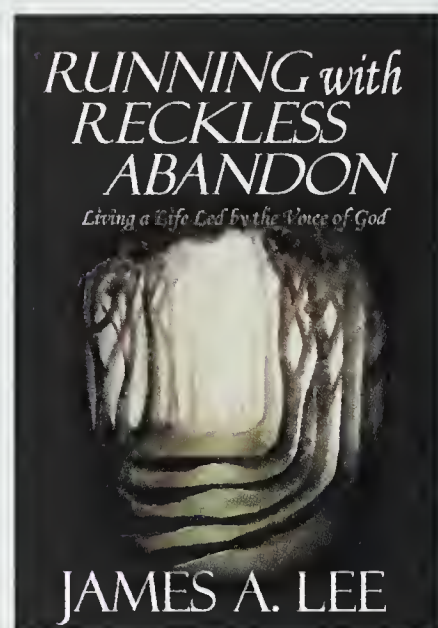
November 28, 2010, for Adoption Awareness Month. Armstrong wanted to raise awareness about the need for more adoptive families in general, but especially for more black adoptive families. He is the founder of the National Association of Foster Children, Inc., and board chair of the Shiloh Community Development Corporation, both of which are 501(c)3 nonprofits working to prevent child abuse by strengthening families. ▽



Kenyatta Gilbert (B, '07D), assistant professor of homiletics at Howard University School of Divinity, was interviewed in April for National Public Radio's *Interfaith Voices* about the state of the black church. Listen to the interview at <http://interfaithradio.org/node/1299>.

Robert P. Hoch (M, '06D), assistant professor of homiletics and worship at the University of Dubuque Theological Seminary, recently published a collection of sermons and essays titled *Breathing Patterns: A Teacher's Reflections on Calling, Equipping, and Sending* (Wipf and Stock, 2010); he is also a contributing author to *New Proclamation* (Fortress Press, 2010).

James A. Lee (P) has been involved with missionary work in China since 2000. He is the founder of a missions agency, Strategic Leadership Alliance. While on sabbatical he wrote a book on his experiences in China, *Running with Reckless Abandon: Living a Life Led by the Voice of God*. ▽



Tony Tian-Ren Lin (B, '00M) received his Ph.D. in sociology from the University of Virginia. His research was featured in the cover article of the December 2009 issue of *The Atlantic Monthly*. Lin is pastor of Providence Presbyterian Church in Gum Spring, Virginia.

2000 Rachel Frey (B) serves as staff chaplain at the Edmonton General Continuing Care Centre in Edmonton, Alberta, Canada. Her ministry specializes in care for residents with dementia and support for their families. She writes that it is not the ministry that she would have imagined for herself when graduating from seminary ten years ago, "but I find it incredibly rewarding to honor the human dignity of persons, to seek justice on their behalf, to connect them to the

resources that provide them with strength and meaning, and to support families. I feel extremely grateful to be serving where I am and to be doing the ministry that I do."

James McCullough (B, '01M) is currently in the M.Litt. program in the Institute for Theology, Imagination, and the Arts at the University of St. Andrews. He has been accepted at the school for doctoral study.

Hyung Jin Park (M, '09D) is a full-time lecturer in mission and intercultural studies at Torch Trinity Graduate School of Theology in Seoul, Korea. He writes that he is "doing well, busy preparing for my classes and other administrative duties."

2001 As of July 1, 2010, **Arun Jones (D)** is the Dan and Lillian Hankey Associate Professor of World Evangelism at Candler School of Theology in Atlanta, Georgia. He teaches in the area of evangelism in Asia, Africa, and Latin America. His current research projects are historical studies of Christianity in North India in the nineteenth and twentieth centuries.

Matt Meinke (B) received his D.Min. from Drew University in May. His dissertation was on pastors and musicians in dialogue, using the psalms as a metaphor for togetherness in a postmodern church context. He continues to serve at the First Presbyterian Church in Oklahoma City, Oklahoma.

2002 LeQuita Hopgood Porter (B) has been called to serve as senior pastor of the East

Preston United Baptist Church of Dartmouth, Nova Scotia, Canada. She is the first female pastor in the church's 167-year history and was selected by the congregation during Women's History Month of 2010. She writes that she and her family are "excited about this new opportunity and look forward to all that God has planned in Nova Scotia." Porter began this assignment in June, leaving behind "a vibrant and firmly planted ministry"—the Kingdom Bible Christian Church of Tampa, Florida—which she planted in 2003.

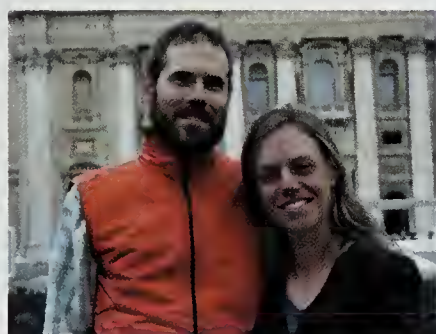
John R.A. Simeon (M) is district superintendent of the Madras Central District of the Madras Regional Conference of the Methodist Church in India.

2003 Glenn Chestnutt (B, '04M), minister of St. John's Church of Scotland in Gourrock, has written *Challenging the Stereotype: The Theology of Karl Barth as a Resource for Inter-religious Encounter in a European Context* (Peter Lang Publishing, 2010). He has also written "The Theological and Political Ramifications of a Theology of Israel" in *New Perspectives for Evangelical Theology: Engaging with God, Scripture, and the World* (Routledge, 2010).

James Hong (B) is the civic participation coordinator at the MinKwon Center for Community Action, a nonprofit community advocacy and services organization that serves the Korean American and broader immigrant community in Flushing, New York.

class NOTES

In September, on the 500th anniversary of Martin Luther's journey from Erfut, Germany, to Rome in 1510, **Sarah Hinlicky Wilson (B, '08D)**, and her husband, **Andrew Lars Wilson ('04M, '09D)**, walked the 1,000 miles as Luther did, allowing themselves seventy days to walk from Germany to Switzerland to Italy. For more about their pilgrimage, visit <http://www.hereiwalk.org/>. ▽



Jonathan Zondag (M) was installed on October 31, 2010, as senior pastor in the villages Middenmeer en Sloodorp in the Amsterdam area of the Netherlands. His wife, Karen, was installed as a junior pastor for youth work and pastoral care. He is currently working on a thesis on religion and politics as a research fellow at the Protestant Theological University in the Netherlands.

2004 Eric Barreto (B) defended his dissertation ("Ethnic Negotiations: The Function of Race and Ethnicity in Acts 16") at Emory University in Atlanta. In July 2009, he was appointed assistant professor of New Testament at Luther Seminary.

Carolyn Browning Helsel (B) began a doctoral program in homiletics this fall at Emory University. She was chosen to be a Bandy Fellow.

Josh McPaul (B) is leading a group from the First Presbyterian Church of Berkeley, California, where he was a college pastor for six years, to plant a church in Oakland. The group is seeking to plant in a boundary area of Oakland, between "the hills and the flats," where the city is divided economically and ethnically. They hope to launch the church before Easter 2011.

Darren Pollock (B) has begun a Ph.D. program in historical theology at Calvin Theological Seminary in Grand Rapids, Michigan, after spending more than six years as the director of student ministries at La Crescenta Presbyterian Church in Southern California.

Joni Sancken (B) was ordained by Central District Conference of the Mennonite Church USA at Atlanta Mennonite Fellowship on January 17, 2010. She completed a postdoctoral fellowship in practical theology and religious practices at Emory University in May 2010, and has accepted a faculty position as assistant professor of preaching and practical theology at Eastern Mennonite Seminary, Eastern Mennonite University, in Harrisonburg, Virginia. In the spring of 2009, Sancken completed a Ph.D. in homiletics at the Toronto School of Theology.

Dennis Solon (M) is in a doctoral program in New Testament at Heidelberg University.

2005 Ruth-Aimée Belonni-Rosario (B) is the

new associate director of admissions at PTS. She remains a member-at-large of the Presbytery of New York City.

Jessica Bratt (B) is a chaplain at Children's Hospital Boston in Boston, Massachusetts.

Nathan Carlin (B) published his first book, *Living in Limbo: Life in the Midst of Uncertainty*, coauthored with Donald Capps, PTS's William Harte Felmeth Professor of Pastoral Theology Emeritus.

Eun-hyey Park Lok (B) and Johnny Lok celebrated their one-year anniversary at Disneyland. On January 31, 2009, they were joined by alums **Aram Bae ('05B)**, **Christine Hong ('05B, '08M)**, **Yvonne Chang ('07B)**, **Joanne Lee ('07B)**, **Kyunghee Lim ('07B)**, **Neah Lee ('07B)**, **Yuki Shimada (Ph.D. candidate)**, and brother of the bride, **Benjamin Park ('06B)**, for a beautiful wedding in Pasadena. The Loks live in Los Angeles, where they met three years ago. Johnny works in IT at a financial firm, and Eun-hyey is pursuing training in spiritual direction and counseling to add to her skills as a pastor. ▽



2006 David Clarke Carlson (B) has been called as pastor of the First Presbyterian Church of Independence, Missouri.

Juan Cruz (M) is a postgraduate research student in the Old Testament at the University of Aberdeen. Upon completion of his research project in 2013, Cruz will return to the Philippines, his home country, to serve as a full-time faculty member at Presbyterian Theological Seminary.

Jason Ingalls (B) was ordained to the diaconate in the Episcopal Church at Christ Church Cathedral in Nashville, Tennessee, on June 5, 2010. During this academic year, he will finish his Th.M. thesis at Wycliffe College, University of Toronto, and serve as parish assistant at St. Matthew's Anglican Church in Riverdale, Toronto.

Joseph M. Kramp (B) has completed his comprehensive exams with distinction for the Ph.D. in psychology and religion from Drew University. He has earned the M.Phil. as well as a graduate certificate in gender and sexuality. Kramp is married to Angel C.

class NOTES

Duncan and they live in Maplewood, New Jersey.

In October, **Eleanor Norman (B, E)** gave the invocation at the eleventh annual State of the Region Address in Norfolk and in Newport News, Virginia. The address is an opportunity for business, community, and government leaders from the seventeen communities of greater Hampton Roads to explore the answers to critical questions facing their region.

2007 In January 2011, **Rachel G. Hackenberg (B)**, pastor of Grace United Church of Christ in Lancaster, Pennsylvania, published *Writing to God: 40 Days of Praying with My Pen* (Paraclete Press). The book offers daily prayers and invites readers to write their own prayers based on a scriptural prompt.

Frances Wattman Rosenau (B) is associate pastor of Westminster Presbyterian Church in Albany, New York.

After three years of teaching in Lebanon, **Deanna Womack (B, '08M)** began her doctoral program at Princeton Seminary this fall in the area of mission, ecumenics, and history of religions.

2008 **Alexander R. Bearden (B)** married **Meredith M. Herbert ('10b)** on July 4, 2010. PTS alums in the wedding party included **Wesley Allen ('08B)**, **Rachel Achtemeier Rhodes ('10B)**, **Laura Powell ('10B)**, **Caroline Jinkins ('10B)**, and **Zachary Shaeffer ('08B)**.

Mansour Khajehpour (B) was called as pastor of the First Presbyterian Church of Fort Scott, Kansas, in May.

Jordan May (B) published his first book, *Trajectories in the Book of Acts: Essays in Honor of John Wesley Wyckoff*, last January. He is a federal prison chaplain in Raleigh, North Carolina.

2009 In July, **Kathryn Lester (B)** became the director of youth ministries at Trinity Avenue Presbyterian Church in Durham, North Carolina.

Paranee Sun (B) has written *The True Face of Health Care: A Physician and Patient's Perspective* (forthcoming 2011). She asks that fellow alums look for the book and tell their congregations to discuss the important issue of healthcare reform.

Alice Barnes Tewell (B) was ordained in August and installed as associate pastor of the First Presbyterian Church of Ithaca, New York, on December 5, 2010.

David Wright (B), known to classmates as "Purple Dave," is pastor of the Panther Valley Ecumenical Church in Allamuchy, New Jersey. He welcomes classmates and students to visit him, "share your preaching gifts with the congregation, or just watch baseball together."

2010 **Victoria Allen (B)** is the new pastor of the First United Methodist Church in Fairless Hills, Pennsylvania.

Michael Chen (B) has joined the Coalition for Christian Outreach (CCO), a nonprofit campus ministry organization in Pittsburgh, Pennsylvania, that partners with churches, colleges, and organizations to develop men and women who live out their Christian faith in every area of life. Chen is pioneering a new CCO partnership working with students at the University of Pennsylvania and the University of the Sciences in Philadelphia. ▽



Joanne Fong (B) is a Lilly Pastoral Resident at Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. In the two-year position (begun July 2010), she engages in various ministries like mission and outreach, organizational life, congregational life, stewardship, pastoral care, seniors, and youth and young adult ministries, as well as worship liturgy, preaching, and occasional baptisms, weddings, and funerals.

On May 29, 2010, **Emma Hayes (B)** and **Matthew Nickel ('09B)** were married in Blacksburg, Virginia. The wedding party included PTS alums **Melinda Hall ('10B)**, **Crawford Brubaker ('09B, '10M)**, and **Eric Barnes ('10B)**. **Nathan Royster ('09B)** was one of the officiants.

Emma has been called as pastor of the First Presbyterian Church of Warren, Michigan, and Matthew is serving as a resident minister at the First Presbyterian Church of Ann Arbor. The couple are living in Ann Arbor.

Caroline Jinkins (B) was ordained on August 29, 2010, at the Fifth Avenue Presbyterian Church in New York City.

Laura Lovell Mitchell (B) is parish associate at Bay Road Presbyterian Church in Lake George, New York.

Liliana Pastas (E) is a commissioned lay pastor for kids and adults in Latino Christian education and Sunday school at the First Presbyterian Church in Ridgefield Park, New Jersey.

Jason Rea (B) is associate pastor with a major emphasis on youth ministries at Elfinwild Presbyterian Church in Glenshaw, Pennsylvania. He writes that his wife, Kara, and their three children (Maggie, William, and Anderson) are all doing well and enjoying their new home right across the street from the church. "We are very excited to be here and are looking forward to all God has in store for us."

Rachel Achtemeier Rhodes (B) is associate pastor of the First Presbyterian Church of Haddonfield, New Jersey.

Nicole Noteboom Rienstra (B) is the coordinator of study programs at Wheaton College in Wheaton, Illinois.

investing in MINISTRY

Gifts

This list includes gifts made between January 1 and October 31, 2010.

Annual Fund

In Honor/Appreciation of:

Diogenes Allen
Carol A. Belles
Elias Boudinot
Fred W. ('54B) and Joanne Cassell
Ellen T. Charry
Nelson and Vesta Coleman
Kenneth B. Craig
Robert C. Dykstra ('82B, '90D)
Abigail Rian Evans ('61B)
Lawrence W. ('77B, '89M) and
Patricia Farris
William L. Flanagan ('64B)
Good Shepherd Lutheran Church,
Somerville, New Jersey
Michael G. Hegeman ('96B, '98M, '06D)
Sara C.R. Hill ('09B)
J. Houston Hodges ('54B)
James F. Kay
Terry Kukuk ('97B)
Cleophus J. LaRue Jr. ('90B, '96D)
Donald Maddox ('69B)
Lloyd Makool ('65B)
Kennedy M. McGowan ('89B)
Nancy E. Muth ('79B)
Constance S. Ranee Niles
Barbara T. Porizky ('87B)
Princeton Theological Seminary
J.J.M. Roberts
Katharine Doob Sakenfeld
T. Dennis Walker ('61B)
E. David Willis ('57B)
Ralph M. Wyman

In Memory of:

Carlton C. Allen ('36B)
George A. Allen Jr. ('47B)
Maurice W. Armstrong
Karl Barth
Bill Beracks
Andrew Watterson Blackwood (1908b)
James Russell Blackwood ('45B, '46M)
Samuel W. Blizzard Jr. ('39B, 41M)
A. Allen Brindisi ('71B)

Larry R. Broadright ('89M)
Arthur M. Byers, Jr. ('50B)
Donald R. Carignan ('76B)
Sidney R. Conger ('55B)
Robert Deming Jr. ('50B)
Dean N. Dobson ('38B)
Edward A. Dowey Jr. ('43B)
Walter H. Eastwood ('32B)
Eugene W. Ebert ('51B, '54M)
Margaret B. Emerson
Joe R. Engle
Frederick W. Evans (1905)
Frederick W. Evans Jr. ('47B)
Philip W. Furst ('35B)
Susan Hall Galloway ('66E)
James L. Getaz Jr. ('49B)
Leon W. Gibson ('59D)
E. William Gleditsch ('63B)
Chalmers H. Goshorn Jr. ('51B)
Walter H. Gray ('44B)
Christine Rannie Grimbol ('76B)
Mabel H. Grosvenor
Louis H. Gunnemann ('53M)
John C. Hall ('85B)
Ormond L. Hampton Jr. ('53B)
Earl Haney
Robert P. Heim ('55B)
John C. Holden ('52B)
Donald H. Juel
Edward J. Jurji ('42B)
Robert K. Kelley ('48B)
Hugh Thomson Kerr Jr.
John Ray Knight
Theodore Koopmans ('38B)
Linda D. Krough
L. Blaine Libbey Jr. ('63B)
James E. Loder ('57B)
David Moore Mann ('49B)
Charles C. Martin ('66B, '76P)
Gary W. Martin ('65B)
John G. Marvin ('36B)
Howard W. McFall Jr. ('53B)
Bruce M. Metzger ('38B, '39M)
Edwin W. Miller ('81p)
Warren George McCready ('47B)
William McElwee Miller ('18B, '19M)
Robert O. McLeod ('46B)
Nancy Wong Nelson ('83B)
Janet A. Noble-Richardson ('87B)
Leonard J. Osbrink ('45B)
Warren W. Ost ('51B)

W. Burney Overton ('42B)
Julian Park ('22B/'23M)
Otto A. Piper
Robert G. Radcliffe
Richard Roseman
H. Edwin Rosser ('45B)
David Robert Sanderson ('69B)
Scott Schuller ('06B)
Carlton J. Sieber ('41B)
William M. Sparks ('63B)
R. David Steele ('55B)
Neil M. Stevenson ('68M)
Terrie J. Stine-TeBordo ('77B)
Cullen IK Story ('64D)
Isabelle Stouffer
Ralph A. Tamaccio ('51B)
Eileen L. Triplett
Reinhardt Van Dyke ('38b)
Peter S. Wendell ('60B)
D. Campbell Wyckoff
Peter Zimmermann ('82M)

Scholarship Fund

In Honor/Appreciation of:

Diogenes Allen
Howard F.M. Childers ('62B)
George Hunsinger
John H. McFarlane ('64B)
Richard E. Neumann ('46B)
Chester Polk Jr. ('95B, '06P)
Charles T. Rush Jr. ('91D)
Charles A. Ryerson III
Joseph K. Weisz ('05B)
Elaine L. Woroby ('86B)

In Memory of:

Willis A. Baxter ('38B)
W.J. Beeners ('48B)
W. Carl Bogard ('36B, '42M)
Robert G. Cotter ('64B)
George Robert Cox ('46B)
Alexander T. Coyle ('30B)
Carolyn and W.H. Cuttino
Donald J. Davis ('52B)
Alice and Peter Frantzen
Robert C. Holland ('62B)
James E. Loder ('57B)
Willard C. Paul ('43B, '47M)
Robert W. Rayburn ('38B)
Ralph A. Tamaccio ('51B)

investing in MINISTRY

Investing in Friendship

BY ROGER SHAPIRO

It all started with a funeral in the early 1970s.

"I was about to leave the family's home when I noticed a man standing in the corner. He was off by himself so I went over and chatted with him, and learned he was the father of the deceased," said Ken Wildrick (M.Div., 1958; Th.M., 1962). That conversation led to the father coming to the Community Congregational Church in Short Hills, New Jersey, where Wildrick was the pastor. Then a golf game. Then a deep and treasured friendship.

It turns out the father was "E," the preferred name of Elwin Smith, owner of Smith Tractor & Equipment Company in Union, New Jersey, and the generous benefactor who established a scholarship fund for Princeton Seminary students. The Elwin H. Smith Scholarship Endowment Fund is now worth \$2.63 million and is credited with helping 104 students since it was established in 1998.

This year, nine students are receiving some financial aid through this fund.

In the 1970s, Wildrick's congregation of more than two thousand included many leaders in major corporations. "But E was different. He was a self-made man. He was down to earth," said Wildrick.

As their relationship grew and Smith joined the church, he talked about his desire to make a gift from his estate to help future students. According to Wildrick—Smith died in 1980—Smith wanted to give money to a seminary to support future ministers. He felt that was more important than giving to just one church.

To help Smith explore options in supporting a minister's education, Wildrick introduced him to people at Princeton Seminary, including James McCord, the Seminary's president from 1959 to 1983, and Donald Macleod, the Seminary's Francis Landey Patton Professor of Preaching and Worship Emeritus.

"Ken made a wonderful introduction," said Jack McAnlis, the Seminary's director of planned giving. "He was an ambassador and helped us extend our circle of friends by making a connection between the Seminary and someone who didn't experience our scholarship first hand. Anytime our alumni/ae make these introductions, we gain a real gift of friendship."

In this case, the gift turned out to be "very significant," according to McAnlis. The bequest came in two stages from trusts that were set up to support Smith's wife and daughter until each of them died.

By establishing the trust before he died, Smith became part of the Legacy Society, donors who have committed future gifts to the Seminary. Today, the society has approximately four hundred members. Membership includes alumni/ae and friends like Smith who are introduced to Princeton through those who care about the Seminary.

"Telling us about planned gifts is very important because it gives the Seminary professionals an opportunity to talk with donors to make sure we understand their intentions and to convey how their gifts will have an impact on educating women and men for church leadership," said McAnlis. Often, the Legacy Society bequests are significant. "During the past ten years, the average estate gift was about \$100,000."

When those gifts support scholarships far into the future, it gives the Seminary opportunities to thank the donor, and to remind pastors how important introductions are. Students who benefitted from Smith's legacy include M.Div. seniors Timothy Palmer and Anthony Livolsi, and Ph.D. candidates Amy Peeler, Mary Katherine Schmitt, and Kristin Helms.

"None of these students will meet E. But they all truly benefitted from the care Ken exhibited when he introduced E to Princeton Seminary," said McAnlis.

Such introductions are not unique for Wildrick. He also introduced his entire congregation to the Seminary in 1985. At that time, the Benevolence Committee of the church wanted to honor Wildrick. The result was a gift leading to The Kenyon J. Wildrick Award for Excellence in Homiletics, an annual prize given to a graduating senior.

Wildrick also gave himself. He helped establish The Donald Macleod Preaching Lectureship at Princeton Seminary.

For information about supporting scholarships, the Legacy Society, or ways to introduce others to the Seminary, contact Rosemary Mitchell, vice president for Seminary relations. ✱



Ken Wildrick

Photo: Kim Schmidt

2006 Senior Class Gift

In Honor/Appreciation of:

Beverly Roberts Gaventa

2010 Senior Class Gift

In Honor/Appreciation of:

Victor Aloyo Jr. ('89B)

Janice S. Ammon ('90B)

Shane A. Berg ('00B)

John R. Bowlin

Beth Erin Buckner ('10B)

Donald Capps

Deborah Kerr Davis ('79B)

Kenda C. Dean ('97D)

Nancy J. Duff

Dupree Center for Children

Nancy Lammers Gross ('81B, '92D)

Darrell L. Guder

Geddes W. Hanson ('72D)

Deborah van Deusen Hunsinger

George Hunsinger

Cleophus J. LaRue Jr. ('90B, '96D)

Bo Karen Lee ('99M, '07D)

Eunny Patricia Lee ('97B, '04D)

Sang Hyun Lee

Library Acquisitions Staff

Bruce L. McCormack ('89D)

Elsie Anne McKee ('82D)

Daniel L. Migliore ('59B)

Dennis T. Olson

investing in MINISTRY

Class of 1960 Anniversary Gift

BY ROGER SHAPIRO

Thirty-five members of the Class of 1960, most with their spouses, came back to campus for Reunion Week this fall, celebrating their golden anniversary and announcing a \$105,000 gift to PTS that will support future students and increase the Seminary's global outreach.

Participating in one of the Seminary's many traditions, the class announced its fiftieth anniversary gift and presented President Torrance with a check during the reunion's opening dinner October 25.

The gift has three purposes. It will provide financial aid for future students, contribute to the Bicentennial Campaign supporting the new library, and fund a global understanding initiative, which reflects the class's desire to encourage the Seminary to become more proactive in the direction it is already taking with its Office of Multicultural Relations and the Hispanic Theological Initiative. The first financial aid awards from this gift will be given to students during the 2011–2012 academic year.

Donald G. Howland (M.Div., 1960) chaired the class's fiftieth anniversary committee and Gene Degitz (M.Div., 1960), vice president emeritus for seminary relations, directed the gift committee.

While some past classes presented a fiftieth anniversary gift earlier in the Seminary's history, it's become a regular tradition since 2002, when the Class of 1952 gave a scholarship endowment during that year's reunion. Each golden anniversary class since then has given a special gift. The Class of 1961 is already planning its gift, which will be announced at next year's reunion. Abigail Rian Evans (M.Div., 1961), the Seminary's Charlotte W. Newcombe Professor of Practical Theology Emerita, is chairing the steering committee coordinating that gift.

Just as some classes raise funds to celebrate their anniversaries, most give gifts upon their graduation. Typical of these graduation gifts are those from the Classes of 1970 and 1980.

The Class of 1970 established a scholarship endowment fund that began with \$2,500. The fund has grown to more than \$250,000 through investment growth and additional gifts. Since 1974, the fund has contributed \$95,000 in financial aid to thirty-eight students.

The Class of 1980 established the Class of 1980 Scholarship Endowment Fund on the tenth anniversary of its graduation. It raised money for ten years and then funded an endowment with the collected funds. The gift, which has grown to \$26,000, is dedicated to support students from third-world countries, or, for years when there are no such students needing aid, American students studying in those countries. The first award was given in 1993. Since then, fifteen students have received financial aid from this fund, including Salai Pum Za Mang (M.A., 2010) from Burma and Seng-Kong Tan (current Ph.D. candidate) from Malaysia.

Other class gifts have set up endowments or restricted funds that support continuing education seminars, emergency medical care and counseling for students, and summer international internships. The Class of 2010 purchased a table for Miller Chapel.

For information about class gifts or establishing an endowment fund as a long-lasting gift to the Seminary, contact Jack McAnlis in the Seminary Relations Office. ✱



Don Howard presents the Class of 1960 "check" to President Torrance.

Photo: Len Turner

Richard R. Osmer
Yolanda Pierce
Luke A. Powery ('99B)
Princeton Theological Seminary
Kara Rea
Paul E. Rorem ('73b, '80D)
Nancy Schongalla-Bowman ('79B)
Martin Tel
Third-Career Students
Ryan Steven Timpte ('10B, E)
Donald M. Vorp
J. Ross Wagner
Richard F. Young

In Memory of:

William Augustus Jones Jr.
Ki Ho Kye ('90M)

Bicentennial Campaign For the Library

In Honor/Appreciation of:

Robert W. Bohl ('61B)
Julie Corcoran
Laurel Dowd
Robert C. Dykstra ('82B, '90D)
Robert Thomas Sharman
Iain R. Torrance
David B. Watermulder ('45B, '48M)

In Memory of:

Chandler McCuskey Brooks
Susan Hall Galloway ('66E)
H. Raymond and Lillian Dare Gorwals

For the Residential Apartments

In Memory of:

Clarence E. Reed

Bryant M. Kirkland Minister of the Chapel Endowment Fund

In Memory of:

Wayne W. ('29B) and Christine Gray
Bryant M. Kirkland ('38B)

Carol Gray Dupree Center for Children Endowment Fund

In Honor/Appreciation of:

Behm Family
Robert C. Dupree

In Memory of:

William R. ('46B) and Margaret I. Dupree

Center for Barth Studies

In Memory of:

Markus Barth

investing in MINISTRY

Center of Continuing Education

In Memory of:

Jack Cooper ('43B)

Class of 1952 Scholarship Endowment Fund

In Memory of:

Philip Rodgers Magee ('52B)

Class of 1953 Scholarship Endowment Fund

In Memory of:

W.J. Beeners ('48B)

Class of 1959 50th Anniversary Fund

In Memory of:

John A. Mackay ('15B)

Class of 1960 50th Anniversary Gift

In Memory of:

George A. Rowland ('60b)

Peter S. Wendell ('60B)

Class of 1970 Scholarship Endowment Fund

In Memory of:

Arthur M. Adams ('34B)

Jack Cooper ('43B)

Cristabel S. Hill Memorial Scholarship Endowment Fund

In Memory of:

Cristabel Hill

Dana Ferguson Myers Memorial Fund

In Memory of:

Dana Ferguson Myers ('91B)

G. Robert Jacks Scholarship Endowment Fund

In Memory of:

G. Robert Jacks ('59B)

H. Conley and Florence Ferree Hayes Scholarship Endowment Fund

In Memory of:

H. Conley

Florence Hayes

Harwood and Willa Childs Memorial Scholarship Endowment Fund

In Honor/Appreciation of:

Richard S. ('58B) and Margaret

Childs Armstrong

In Memory of:

Maurice W. Armstrong

J. Thomas Kort Scholarship Endowment Fund

In Honor/Appreciation of:

John Thomas Kort ('73B, '90P)

James G. Emerson Jr. Sustaining Pastoral Excellence Endowment Fund

In Honor/Appreciation of:

James G. Emerson Jr. ('49B)

John B. Emerson

In Memory of:

Margaret B. Emerson

John K. Sefcik ('53B, '68M)

Joe R. Engle Institute of Preaching Fund

In Memory of:

Joe R. Engle

John R. and Isabel Hyde Donelik Scholarship Endowment Fund

In Memory of:

John R. and Isabel Hyde Donelik

Kalman L. and Catherine H. Sulyok Memorial Scholarship Endowment Fund

In Memory of:

Kalman L. ('51D) and Catherine H. ('51E) Sulyok

Philip Rodgers Magee Scholarship Endowment Fund

In Memory of:

Philip Rodgers Magee ('52B)

Relief Emergency Endowment Fund

In Honor/Appreciation of:

Caroline East Berardi ('09B)

The Reverend Dr. William H. Felmeth Memorial Scholarship Endowment Fund

In Memory of:

William H. Felmeth ('42B)

The Reverend Dr. Frederick E. Christian Scholarship Endowment Fund

In Memory of:

Frederick E. Christian ('34B)

The Reverend Dr. Lawrence A. Chamberlain Scholarship Endowment Fund

In Memory of:

Walter And Rebecca Eamoe

The Reverend Dr. Samuel Allen and Anne McMullan Jackson Memorial Scholarship Endowment Fund

In Memory of:

Thomas C. Jackson ('52B)

Richard H. Lackey Jr. Memorial Scholarship Endowment Fund

In Memory of:

Richard H. Lackey Jr.

Richard R. Preston Memorial Fund

In Memory of:

Richard R. Preston ('64B)

Robert Doran Young Scholarship Endowment Fund

In Honor/Appreciation of:

Robert Doran Young

Salvatore and Clara Migliore Memorial Scholarship Endowment Fund

In Memory of:

Salvatore and Clara Migliore

Samuel Wilson Blizzard Award

In Memory of:

Samuel W. Blizzard ('39B, '41M)

The Geddes Hanson Lectureship

In Honor/Appreciation of:

Geddes W. Hanson ('72D)

investing in MINISTRY

Processing the T.F. Torrance Manuscript Collection

BY CLIFFORD B. ANDERSON

Thomas F. Torrance (1913–2007) was among the most significant theologians of the twentieth century. He was a major interpreter of Karl Barth to the English-speaking world, a promoter of the ecumenical movement, and a persistent advocate of the dialogue between theology and the sciences, for which advocacy he was awarded the Templeton Prize in 1978. He was also the father of Iain R. Torrance, current president of Princeton Seminary.

I will always remember the hours I spent some years ago with T.F. Torrance's eldest son Thomas and several colleagues as we packed up the senior Torrance's second floor study in Edinburgh, Scotland. For two days, we filled box after box with correspondence, typescripts, photographs, ephemera, and books, and then loaded the boxes into a shipping container bound for Princeton.

The container arrived on schedule at Luce Library, but the work of making the collection available to researchers had just begun. Processing a large archival collection is a labor intensive and time-consuming process. Tasks run from the trivial, such as removing rusting paper clips and staples and refolding documents in acid-free enclosures, to the complex, such as arranging materials in logical series of related materials. As much as possible, archivists seek to retain the original order; how a person maintains his papers frequently provides an interpretive key to why he wrote about certain subjects.

The next step is to provide a concise guide to the collection. A manuscript guide (or "finding aid") does not exhaustively list every document, but provides an index to its primary parts. A guide may not list every item of correspondence, for example, but it will show how to find correspondence from particular years and sometimes also about major subjects. Sarah A. Seraphin, our former manuscript librarian, wrote the manuscript guide to the collection. Her guide runs to more than 250 pages. Fortunately, there is a searchable version online at <http://digital.library.ptsem.edu/ead/>.

Modern collections present special challenges related to digital media. In later years, Torrance used a computer to create manuscripts and correspondence. The collection contained old 5.25" floppy disks, for which our Information Technology Department jerry-rigged a special disk drive. Robert B. Golon, the project archivist for this collection, continues to print electronic files on acid-free paper and add them to the manuscript guide.

T.F. Torrance's library of antiquarian books on Scottish theology contributed significantly to our rare books collections. The books are currently being cataloged, but researchers are already making discoveries. Recently, Robert J. Milevski, preservation librarian at Princeton University, examined the volumes for rare and unusual binders' tickets (small labels usually affixed inside the back covers of books by their binders). Milevski, who is compiling an inventory of binders' tickets, discovered twenty-five signed bindings in the collection, including eight kinds of ticket that he had never before seen. He will include these tickets in a forthcoming study.

After several years of processing the materials, my staff and I are pleased that the contents of T.F. Torrance's study in Edinburgh have been made accessible to researchers. Scholars are already traveling to Princeton to study his hundreds of unpublished sermons and to pore through correspondence from noted philosophers, theologians, and scientists.

While the future of libraries is frequently discussed, few pause to reflect on the future of archives. The task of preserving the "raw material" of history for future generations is essential to our understanding of the past—and not a process destined to be replaced by automation. We are grateful for the support of the Arthur Vining Davis Foundations for funding the processing of The T.F. Torrance Collection. We invite you to peruse the manuscript guide online and to consult the collection in person when you are in Princeton. ✱

Clifford B. Anderson is the curator of Special Collections.



Thomas A. and Alma Neale World Mission and Evangelism Prize in Speech Communications

In Memory of:

G. Robert Jacks ('59B)

Touring Choir Fund

In Honor/Appreciation of:

PTS Touring Choir
Martin Tel

W.J. Beeners Scholarship Endowment Fund

In Honor/Appreciation of:

Charles L. Bartow ('63B)
William Brower

In Memory of:

W.J. Beeners ('48B)
Joseph E. McCabe ('43B, '47M)

William Harte Felmeth Chair for Pastoral Theology

In Memory of:

William H. Felmeth ('42B)

**The 2010 PTS Fall Phonathon was a success!!
We surpassed our goal of \$50,000 by raising \$67,000 in gifts and pledges from 672 donors.
We hope you enjoyed speaking to our 24 student callers!**

investing in MINISTRY

A Library for the World: An Interview with Samuel Pagán

BY HEATHER ROOTE FALLER



Samuel Pagán

Biblical scholar Samuel Pagán (Th.M., 1977) came to study at Princeton Seminary from Puerto Rico. After majoring in chemical engineering in college, he discovered he loved to study the Bible and preach, and went to the Evangelical Seminary of Puerto Rico to pursue a Master of Divinity degree. But Pagán's ministry would not focus on preaching. "From the

first twenty-five minutes of the first lecture, I discovered that the world of scholarship is my world," he said. "Within an hour, I knew I wanted to go on for a Ph.D."

Pagán fell in love with the study of the Bible and with the life of the scholar. And scholars reciprocated. While still an M.Div. student in Puerto Rico, Pagán sent one of his papers to PTS professor Charles Fritsch, who immediately asked Pagán when he would be arriving at Princeton Seminary as a student.

One day, after Pagán had been in Princeton's Th.M. program for a month, Fritsch asked him what he was doing that afternoon. Fritsch, who was working on a manuscript of the prophet Habakkuk from Hebrew documents discovered at the Dead Sea, invited Pagán to come see the rare manuscripts and cuneiform tablets in the library. "When I saw the ancient manuscripts, I was so impressed," said Pagán. He says his Princeton Seminary education gave him two things: An understanding of what it means for scholarship to be in service to the church, and also the riches of the Seminary library. "Since that day, I have never failed to find a document or book that I needed at the Seminary library," he said. "In my field, I have never failed to find a book, in Spanish, in English, in French, in German."

At Princeton, Pagán studied under Bernard Anderson, Bruce Metzger, and Fritsch, "teachers who loved and were committed to the church, scholars at the service of the people of God," he said.

Princeton Seminary scholars continued to shape Pagán's future. While Pagán was working on his Th.M. at Princeton, Metzger called him to talk about Ph.D. studies. Pagán had been translating the Bible into Spanish, and Metzger wanted Pagán to study Hebrew, suggesting he go to Israel. Fritsch had another idea for Pagán: the

Jewish Theological Seminary (JTS) in New York. At his admissions interview there, the dean asked Pagán if he knew Hebrew, and the dean opened the Bible to Genesis 18—"one passage I almost know by heart," said Pagán. Pagán was accepted, and studied with the bright stars of Judaism, including some of the best disciples of the distinguished scholar Abraham Joshua Heschel.

After graduating from JTS with a doctorate in Hebrew literature, Pagán was invited by the United Bible Societies in Miami to work on its Bible translation, and he led the revision of the Reina-Valera Bible of 1995, one of the most-read Bibles in Spanish. Altogether, Pagán has edited five study editions of the Bible; he is also the author of more than thirty books and more than two hundred academic and pastoral articles on biblical theology. His most recent book, *En el Principio, In the Beginning*, is an introduction to the Hebrew Bible from a Latin American perspective, taking into consideration the Israel/Palestinian conflict and challenges. The 1,000-page book will be published by Editorial Patmos in Spanish and Portuguese and translated into English. Pagán is currently teaching at Dar al-Kalima College in Bethlehem, Palestine.

In 1982, the Evangelical Seminary of Puerto Rico called Pagán to become its dean, a position he held until 1985. He served as president of that seminary from 1995 to 2003, building the library to 70,000 books. "For some people, libraries are warehouses of books; nowadays, however, libraries are learning and transforming centers, encouraging dialogue and research," he said.

Pagán is very excited by the vision for the new Princeton Seminary library. "Internationalization is the next stage," he said, "meaning that if I'm teaching in Bethlehem or Jerusalem and I can tell my students, we don't have that resource here, but you will find it at the Princeton Seminary library, and they can access that resource, that will be a major contribution toward the globalization of theology."

He believes Princeton Seminary's new library will also be "a major contribution toward the globalization of Reformed theology specifically, which is in dialogue with contextual theologies all over the world." He thinks its unique holdings of documents on the Reformation and Reformed theology, and the Karl Barth collection, are of particular value to the world church.

For Pagán, the new library's value is, first, that it will affirm the importance of contextual and transforming theologies around the world, and, second, that it will be a special resource for twenty-first century students who do not have the ability to move to Princeton for three years of study. "One of the most important elements of continuity from 200 years ago [when Princeton was founded] to the next 200 years is the library," said Pagán. "It stays and grows. It is an eternal presence and it represents scholarship of not only Princeton and the Reformation, but of scholars in the U.S. and around the world. It's because of the library that we can engage in dialogue with the luminaries of the church." Pagán is one of those bright lights, and many of his books, in both English and Spanish, are found on the shelves of Princeton's library for students of today and tomorrow, in Princeton and around the world. ✱

in MEMORIAM

Blessed are the dead...who die in the Lord. Yes, says the Spirit, they will rest from their labors, for their deeds will follow them.

Revelation 14:13

1936: W. Carl Bogard
March 1, 2010
Butler, Pennsylvania

1937: William S. Ackerman
April 8, 2010
Lakewood, New Jersey

1938: Dean N. Dobson Jr.
May 30, 2010
Canton, Georgia

1939: Elwyn Earl Tilden Jr.
July 30, 2010
Newville, Pennsylvania

1940: Samuel G. Warr
August 22, 2010
Lakeland, Florida

1943: William T. Doncaster Jr.
July 28, 2010
Richmond, Virginia

Wallace N. Jamison
October 9, 2010
Jacksonville, Illinois

Joseph L. Jensen Jr.
October 10, 2010
Hanover, Pennsylvania

Earle Vaughan Lyons
July 25, 2010
Point Loma, California

Wesley E. Megaw
August 26, 2009
Punta Gorda, Florida

Willard C. Paul
April 9, 2010
Vero Beach, Florida

John D. Rozeboom
August 30, 2009
Springfield, Ohio

1944: C. Sheldon Hastings
February 4, 2010
Barberton, Ohio

Harold W. Kaser
June 14, 2010
Delaware, Ohio

William Johnston Wiseman
July 13, 2010
Tulsa, Oklahoma

Wendell G. Wollam
August 23, 2010
Bonsall, California

1945: Willard A. Beling
July 1, 2009
Woodland Hills, California

David L. Engelhardt
September 1, 2010
Maryville, Tennessee

Robert L. Moreland
June 18, 2010
Wallingford, Pennsylvania

John William Wevers
July 22, 2010
Toronto, Ontario, Canada

1946: Manfred L. Geisler
March 30, 2010
San Jose, California

1947: C. Charles Bachmann
May 22, 2010
Clarence, New York

1948: Ernest T. Campbell
July 9, 2010
New York, New York

David McNab Morrison
March 6, 2010
Columbia, South Carolina

Harold M. Udell
June 15, 2010
Dartmouth, Massachusetts

1949: John Butosi
July 12, 2010
Ligonier, Pennsylvania

Sidney D. Crane
November 4, 2010
Indianapolis, Indiana

John T. Sandlund Sr.
May 14, 2010
Zanesville, Ohio

1951: John A. Bollier
June 27, 2010
Hamden, Connecticut

J. Lawrence Burkholder
June 24, 2010
Goshen, Indiana

Rowland W. Folensbee
September 11, 2010
Gulf Breeze, Florida

Philip R. Jones
August 3, 2010
Macungie, Pennsylvania

Arthur E. Matott
October 1, 2010
Orleans, Massachusetts

1952: Stuart D. Campbell
December 22, 2009
Portland, Oregon

Donald G. Cox
March 31, 2010
New Windsor, New York

Muriel L. McKune
June 26, 2010
Princeton, Illinois

1953: Robert D. Argie
May 7, 2010
Woolford, Maryland

Karlo J. Keljo
October 18, 2010
Columbus, Ohio

G.S. Knieriemen Jr.
September 25, 2010
Arden Hills, Minnesota

Maria Coimbra Kuyper
February 27, 2010
Bradenton, Florida

Arthur F. Sultz
October 21, 2010
San Diego, California

David W.A. Taylor
May 23, 2010
Cary, North Carolina

1954: Ralph H. Didier
January 18, 2010
Oceanside, California

in MEMORIAM

Henry W. Heaps
April 22, 2010
Street, Maryland

Fred W. MacLean
February 1, 2010
Birmingham, Michigan

1955: Ruth Elaine Owen Axt
September 18, 2010
Edmond, Oklahoma

E. Fay Bennett
November 9, 2009
Germantown, Tennessee

1956: Daniel H. Barfield
April 20, 2010
Mount Holly, New Jersey

John C. Inglis Jr.
April 11, 2010
Redlands, California

Leonard A. Roe
September 22, 2010
Tavernier, Florida

Cecil E. Sherman
April 17, 2010
Richmond, Virginia

1958: Romelia Meyer
June 1, 2009
Campinas, São Paulo, Brazil

Harry Willson
March 9, 2010
Albuquerque, New Mexico

1961: Larry E. Trogen
September 15, 2010
Portland, Oregon

1962: Joseph R. Cooper
July 31, 2010
Fort Worth, Texas

John B. Jaymes
April 19, 2010
Cape Coral, Florida

1963: Henry E. Moore
April 16, 2010
Fort Smith, Arkansas

Samuel H. Ossorio
December 7, 2009
Miami, Florida

Albert Tyson Jr.
May 3, 2010
Warren, Ohio

Robert N. Wennberg
July 18, 2010
Santa Barbara, California

1964: Paul F. Everett
June 16, 2010
Sherman, Connecticut

William L. Flanagan
May 1, 2010
Newport Beach, California

Peter J. Marshall
September 8, 2010
Orleans, Massachusetts

1965: John S. McKenzie Jr.
February 22, 2010
Moorestown, New Jersey

1969: Charles H. Kamp
April 10, 2010
Archbold, Ohio

Warren W. Lane
December 16, 2009
Buffalo, New York

Charles Russell Peers
July 30, 2010
South Abington, Pennsylvania

1970: William N. Kight
September 4, 2010
Toledo, Ohio

1971: Parker B. Brown
February 24, 2010
Rochester, New York

1972: Jeffrey L. Faue
April 15, 2010
Belle Mead, New Jersey

1973: Olive Durham Haynes
August 22, 2010
Columbus, Ohio

Elwyn Slider Steuernol
June 9, 2010
Sellwood, Oregon

1974: Clinton A. McCoy Jr.
September 12, 2010
East Syracuse, New York

1975: Joel J. Schevers
December 14, 2009
Nokomis, Florida

1976: Angus M. Crocker II
November 4, 2009
Petaluma, California

Austin D. Moon
January 29, 2010
McKinney, Texas

1980: Prentice E. Whitlock
August 15, 2009
Hicksville, New York

1984: Gary A. Wilburn
June 28, 2010
El Cajon, California

1985: James Stewart Evans
February 25, 2010
Fresno, California

Christine S. Paules
March 31, 2010
Malvern, Pennsylvania

1986: Robert A. Findlay
May 10, 2010
Palm Harbor, Florida

James R. Renick
October 3, 2010
Salunga, Pennsylvania

1987: Bruce D. Tacy
August 10, 2008
Springfield, Virginia

1992: Damian A. Utkewicz
October 19, 2010
Newark, New Jersey

Trustees
Ernest T. Campbell
July 9, 2010
New York, New York

Arthur F. Sultz
October 21, 2010
San Diego, California

Samuel G. Warr
August 22, 2010
Lakeland, Florida

Faculty
Virginia Damon
Assistant Director of Speech Emerita
August 6, 2010
Westwood, Massachusetts

IMMIGRATION:

Framing the Movement of People with a Missional Interpretation

BY CARLOS F. CARDOZA-ORLANDI

Immigration is a critical theme for a community's reflection on the connectedness of people in history. It generates all kinds of debates. It is not a new issue. But in an age of globalization and increasing economic polarization, immigration is a multilayered, convoluted, and complex phenomenon.

In a time of frequent, violent, and confrontational encounters and lack of sound and civil dialogue, of increasing racism, and of growing polarization between the wealthy and the poor, a deep dialogue on immigration does not seem to be a priority on many national agendas. Hostility, persecution, oppression, and exclusion are subtly implemented in public policy at local levels. The basic and most common proposal is to fragment, separate, and cast out the immigrants. The results are ambiguous: few communities achieve their objectives, while many surprisingly discover their deepening financial collapse as the result of the flight of economy-generating immigrants.

Consider a Christian missional framework of interpretation for immigration. Let me identify three geo-political and religious variables that intersect with each other and suggest missional implications for Christian communities in the United States.

First, *immigration is not a U.S. problem only*. I am amazed how parochial the conversations about immigration are in many mainline and evangelical U.S. congregations. The self-centered focus of a nation that has incredible military, economic, and cultural power clearly blinds the way many U.S. Christians reflect on world issues. Immigration is not an issue of southern hemisphere to northern hemisphere human movement. Many in the media try to portray the movement of peoples with a uni-directional vector, when the current immigration trends clearly resemble a grid with multiple intersecting strings. Two

examples are the immigration from the Dominican Republic and Haiti to Puerto Rico and the increasing number of Bolivians and Peruvians moving to Brazil, Chile, and Argentina in search of job opportunities. On October 14, 2010, a Bolivian miner was one of the thirty-three rescued from a mine in Chile, and Chile's president, Evo Morales, greeted his fellow citizen, now an immigrant married to a Chilean woman.

Second, *immigration is connected to colonialism*. Most of the discussion of immigration lacks historical and geo-political perspectives. According to the Office of Homeland Security (*Population Estimates*, January 2010), Mexico, El Salvador, Guatemala, Honduras, the Philippines, India, Korea, Ecuador, Brazil, and China are the top ten countries of unauthorized immigrant population movement to the United States in the past decade. Of these ten, at least six—Mexico, the Central American countries, the Philippines, and Korea—have a conflicting (to state it mildly) geo-political history of U.S. foreign policy interventions. Whether those interventions are justified or not is not the issue.

A historical link, in geo-political terms, is in play between the people of these countries and the United States. This link is also a reality between many Africans and Asians and their old European colonial powers. Imagine the link working this way: if you access a web page for the United States government, you will be surprised to find links to the above countries. You will discover that the connections between people from these countries and people from the United States are multiple and rich—in non-governmental groups, foundations, educational organizations, local counties, and Christian congregations. Many people in the United States do not see these connections, though we not only promote them, but sustain them!

Third, *immigration is an important*

variable in solving the decline and reconfiguring the character of the Christian religion in the United States. Both the *Encyclopedia of World Christianity* and the new *Atlas of Global Christianity* strongly suggest the demographic shift in Christianity. They provide interesting demographic statistics and analysis of the role of immigrant Christianity in the old Christian lands. But the agency of many of these immigrant Christian communities is dismissed by structures and patterns of established denominations. The intentional search for the connectedness of our communities is frequently lost in attempts to keep alive a tradition that has lost vitality because it is obsessively blind to the forces of change in its margins. Perhaps this is best illustrated by the question I ask my Disciples of Christ colleagues: Will the Disciples of Christ trust new immigrants in our re-interpretation of the theological legacy of Alexander Campbell and Barton Stone? Will the Disciples of Christ allow us to officiate at the table? A similar question, but perhaps more poignantly, can be asked of the Reformed tradition in the U.S.: Will seasoned Euro-American and African American Presbyterians trust Asian and Latino/a Presbyterians to do Reformed theology and to embody the Reformed faith as a legitimate, grounded continuity of the Reformed tradition? A question to ponder. ▀



Carlos F. Cardoza-Orlandi (Th.M. 1990, Ph.D. 1999) is professor of global Christianities and mission studies at the Perkins School of Theology of Southern Methodist University.

CALENDAR

Conference on King James Version of the Bible: "What Hath King James Wrought?"

Saturday, March 26

9:00 a.m. to 2:15 p.m., The Erdman Center, School of Christian Vocation and Mission

Join us for a day of lectures, workshops, and worship that explore the contributions of the King James Version to our faith. Speakers include PTS faculty and other scholars and pastors.

For more information or online registration, call 609.497.7990 or visit www.ptsem.edu/cvm.

The Warfield Lectures: "Glory, Kingdom, and Power: Stammering about God"

Monday, March 28 to Thursday, March 31

Go to www.ptsem.edu for individual lecture dates, times, and topics.

The Toyohiko Kagawa Lecture

Tuesday, April 5

7:00 p.m., Main Lounge, Mackay Campus Center

Thomas J. Hastings, associate director, The Center of Theological Inquiry, lecturer

Drama Production: *The Merchant of Venice*

Thursday, April 7 through Saturday, April 9, 8:00 p.m.

Sunday, April 10, 3:00 p.m., Gambrell Room, Scheide Hall

The Abraham Kuyper Lecture and Prize: "Open Wide Thy Hand: Moses and the Origins of American Liberalism"

Thursday, April 14

7:30 p.m., Miller Chapel

Marilynne Robinson, American novelist/essayist and 2005 Pulitzer Prize for fiction winner, lecturer



Concert: "Calvinism and Music"

Music for organ and congregation in the Dutch Calvinist tradition

Friday, April 15

7:30 p.m., Miller Chapel

Christiaan Teeuwsen, Redeemer University College, organist

Princeton Forum on Youth Ministry: "Forming Disciples in a Complex World"

Tuesday, April 26–Friday, April 29
PTS campus

For more information or online registration, call 609.497.7914 or visit <http://ptsem.edu/iym>.

Friday, May 20
Baccalaureate
3:00 p.m.,
Miller Chapel

Saturday, May 21
Commencement Exercises
4:00 p.m., Princeton University Chapel



For a complete and updated listing of events at PTS, visit our online public events calendar at www.ptsem.edu and select the public events calendar link.

 **PRINCETON**
THEOLOGICAL SEMINARY

inSpire Magazine

P.O. Box 821

Princeton, NJ 08542-0803

ADDRESS SERVICE REQUESTED

Non-Profit Org.
U.S. Postage
PAID
Pennsville, NJ
Permit No. 90